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commonweal

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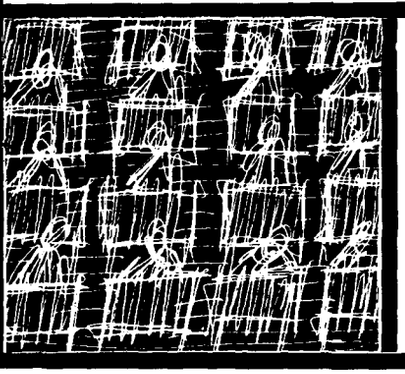

Sandra Feldman
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TEACHERS ON STRIKE

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NEWS AND VIEWS

"At best, unenthusiastic revolutionaries."

That was Ted Fiske's characterization in the Nov. 17 *Times* for the U.S. bishops in conference in Washington.

The better adjective might have been "begrudging"—that is, if one might interpret asides in the bishops' statement on topics transcending birth control.

For instance, the modification of selective conscientious objectors with the term "so-called." Why the qualification?

And the recommendation that the Selective Service Act be changed to make it possible, but "not easy," for young men to refuse service in certain wars on moral grounds. Why the stringency condition?

And the gratuitous dimunition of the witness of young people with the extraneous comment that their spirit "may not always match the heroism of the missionaries."

Comments such as those undercut much of what the bishops were trying to do by betraying a lack of disposition, and perhaps seriousness, about confronting issues of the world.

Still, the bishops did say something on knotty moral-secular issues, and this was accomplishment—and vindication in its own way, for the Berrigans, the Forests, the Cornells, and all the others who have been prodding the American bishops, in order to get them before the bar of relevant issues.

Naturally, there is no thanks for this prodding, nor acknowledgement of the moral leadership which the prodders provided. But for the prodders there is the satisfaction that the actions for which they incurred ostracism and, in some cases, imprisonment have not been entirely without results. For they, in a literal sense, were the catalysts.

•

Air Force magazine seconds Defense Secretary Clark Clifford's proposal that the military-industrial liaison be broadened to allow defense industries and the Defense Department to function as social agencies and promoters of the general welfare.

Clifford sees the two bedding down on problems of housing, hospitals, education and employment of the underskilled.

Air Force is not the least bit nervous about the idea. "We know from experience that the military has much to offer toward the solution of our civilian ills," it editorialized. "It will be a pity if the offer should be refused for specious parochial, emotional, or political reasons." The editorial appeared under the caption DIVIDENDS FROM DEFENSE.

Examples of these "dividends" are "legion," according to *Air Force*: they range "from the printed circuits and transistors in your portable radio to the jetliner that flies you home for Christmas."

Air Force then adds the sweetener: "By-products of federally financed research have put a lot of money into a lot of pockets."

•

Annual awards are times for reflection. And *America's* 1968 Campion Award honoring George Shuster was a time for *Commonweal* publisher Edward Skillin to reminisce on Shuster's *Commonweal* years, before Shuster moved on to other things and eventually Notre Dame.

Skillin cited three "highly characteristic" *Commonweal* stands for which Shuster was responsible:

"The first may not seem today to have required much courage, but it involved taking issue with Father Coughlin of Detroit at the height of the man's tremendous popularity, vigorously demonstrating the falsity of the Radio Priest's repeated and inflammatory contention that 'international Jewry' was responsible for the success of the Bolshevik revolution.

"Another was the determined crusade George led against American participation in the 1936 Olympic Games, which he knew were being organized to give glory to the Nazis and Adolf Hitler Finally there was his adamant refusa to support General Franco in the tragi Spanish Civil War, when his only allie in the whole American Catholic pres were the Chicago *New World* and th heroic *Catholic Worker*."

Skillin's summation: "When much wa at stake for the Church and for human ity, George was not afraid to stan alone."

•

It's still all up-hill for Dow Chemical Dow has now reached an agreement with the government-run Chungju Fertilize Company of South Korea to build four petro-chemical plants in that country. Each will invest $4.7 million in the scheme.

•

Early in the Council period, Cardina Bea declared, "my whole life has been a preparation for this." On almost anyone else's lips, the comment would have been presumptuous; on Cardinal Bea's, it was blessedly accurate.

Cardinal Bea, as few others, helped shape Vatican Council II. More importantly, he brought to the resolution of conciliar issues relating however obliquely to Protestants, Orthodox and Jews the theological ecumenicity which gave Vatican Council II its essential dimension.

Xavier Rynne wrote during the first session of the council that when Cardinal Bea spoke "the Fathers had the unmistakable impression that they were listening to the words of the Pope (John XXIII) himself."

Cardinal Bea may or may not have been Pope John's echo, but in matters ecumenical he was the extension of h thought and spirit. In that small deta is a large measure of whatever succes is claimed for Vatican II.

•

Judith Coburn quotes Cardinal O'Boyle in *The Village Voice* on the nature of dissenting priests: "trouble makers who spend too much time read ing *Commonweal*." JOHN DEE

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CORRESPONDENCE

Infallibility

Philadelphia

To the Editors: I was delighted to read in the cover of October 18, 1968 the title of Bishop Simons' lead article, for I feel that this area of theology deserves much study and thought. After a few readings, however, a wave of disappointment covered my mind and this—on three counts.

Apologetics: To say the very least the apologetic approach of the Bishop is quite fundamentalistic and obsolete. He speaks in terms of proving and of demonstrating scientifically papal infallibility from the Scriptures. I don't know if this can and/or should be done? Also, speaking on the act of faith, Bishop Simons bespeaks the necessity of certain knowledge of the fact of Revelation and how this fact cannot be based on papal infallibility. Right! But, perhaps, other requirements could, such as confidence in, respect for and solidarity with the Church and the Pope. Overly cerebral and intellectualist is the Bishop.

Holy Spirit: I was shocked by the statement that the only role of the Spirit in the Church is a negative one. A *superficial* perusal of St. John Chrysostom's Liturgy will quickly show the opposite as will the universal teaching of the Eastern churches. I cannot see how one can discuss the infallibility of the Pope and/or the Church without allotting the Holy Spirit THE function of guiding, inspiring, assisting and inhering in the Church. Perhaps a sound and complete Pneumatology should be the *point de départ* of a tract on infallibility rather than an outdated apologetics.

Ecclesiology: To my mind the lacuna here is the consideration of the Church in terms of the old static pyramidal institution rather than in terms of the earthly prolongation and continuation of Christ in His Spirit. In a very real sense, then, the Church is Christ and THIS is why it is infallible. The Pope, as its Head and Christ's chosen Vicar, has to share in a certain degree this

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VIETNAM–THE BLEAK PROSPECT

Mr. Nixon having been President-elect for a month now without notable catastrophe befalling the Union, the temptation is to breathe easily. Things won't be so bad after all. Who knows?

No one does really know, of course, but fortune favors those who discount illusions. There are some hard facts of American political life which may well get lost in the attention devoted to rearranging the name-plates in Washington. "Mr. Nixon and his spokesmen are carrying out a perfectly respectable tradition—that of believing, perhaps, extravagantly, in their ability to make the government run in some rational way," comments the Washington *Post* on the Nixon reorganization efforts. The same attitude of skepticism is deserved on several other fronts.

The most important of these is in Southeast Asia. The conviction grows that the war in Vietnam is coming to an end, but no one seems to have a solid notion of how Nixon will accomplish what Johnson could not.

The situation stands roughly as follows. Militarily, the U.S. and Saigon have recovered somewhat from the nadir of Tet, but politically the Thieu government remains as unestablished as always, certain to be swept away with the removal of U.S. support. A new pacification drive is being mounted by Saigon; there is no reason why it should succeed where its predecessors failed. The war has de-escalated; each side, no doubt, hopes to gain something from the bombing halt: Hanoi, a diplomatic victory and respite for its people; the Vietcong, a chance to rebuild cadres sacrificed in the city strikes; the U.S., time to pursue its "Korean policy" of building up the ARVN and lowering American participation to a level acceptable at home.

Meanwhile, negotiations continue, not merely those in Paris—which may not be the crucial ones—but those between factions in Saigon; be-

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tween elements in the State Department, the military and the CIA; between Hanoi, the N.L.F. and Russia; and perhaps, tacitly, between Washington and Moscow. The details of all this bowing and gesturing can obscure the central issue—who is going to rule South Vietnam—on which almost no compromise is in sight. The foot-dragging of Thieu and Co. has dominated the news, but, finally, it is understandable that the Saigon generals should hesitate to join in their own funeral march. Instead, they have volunteered to do business with the Vietcong if the latter will only renounce force, give up Communism and participate in elections, presumably under Saigon's Constitution and control. That is to say, if the Vietcong will only surrender. Nixon pledges to end the war by negotiations—and also never to impose a coalition on Saigon. If some men in the present government have finally concluded that these two pledges cancel one another out, there is no indication that the Nixon people won't have to learn the lesson afresh, losses in Vietnam and civil strife here being again the appointed teachers. No one dares talk nowadays of a 15-year war or "the task of a generation." But unless the protest movement convinces America that peace, domestic problems and salvaging whatever safety can be had for the Vietnamese, should take priority over preserving a non-Communist bastion in Vietnam, then the war may continue endlessly.

PUBLISH OR PERISH

Before its acquisition by the *Reader's Digest* three years ago, Funk and Wagnalls was best known as the publisher of that dictionary with the funny name. Since then it has been publishing furiously, its list highlighted by titles like *America is in Danger,* by Gen. Curtis LeMay.

On Dec. 11, just in time for the Christmas season, they will publish *The Fall of Khrushchev* by William Hyland and Richard Wallace Shryock.

Most books of this caliber have a substantial credit line for their authors, often including intimate detail about the author's second wife's third husband. Hyland and Shryock's blurb is bleak: "William Hyland and Richard W. Shryock, longtime students of Soviet affairs, are currently employed by the Federal government."

Our suspicions aroused, we called the publicity department of Funk and Wagnalls to inquire if the identity of the authors could be made any more specific. We were told that instructions had been left with them that the nature of the authors' employ was not to be divulged to anyone, and that included Catholic journals. In the face of that rebuff, *Commonweal* placed a person-to-person call to Mr. Hyland at the Central Intelligence Agency (202/351-1100). Hyland himself was unapologetic about all the secrecy: he readily admitted working for the CIA, acknowledged the book was his, and insiste that the dodge was in order to insure that "no on would get the idea that the book represented offici policy of the CIA." He conceded that there might hav been better ways to conceal his identity since now pec ple might get the idea that the Agency was still funnellin its stuff out to the public under various covers.

A call to the U.S. Information Agency, which wa caught in 1966 by Congressman Lipscomb of Californi in the act of subsidizing publishing concerns, revealed that *The Fall of Khrushchev* is currently being considered for distribution abroad. The woman there is Harrie Baumgartner, Chief of the Appraisals Branch.

There was no record at Funk and Wagnalls on hov the book came to be placed with them. The Executiv Editor, Emile Capouya, denied that any advance order had been placed for the book by any Federal agency.

Funk and Wagnalls executives were somewhat anxiou about the book, and they debated the advisability o publishing it without identifying the authors. But th result of their deliberations was that if they did not pub lish it, some other publisher would. Moreover, there wa some sympathy for the efforts of the Agency to legitimiz itself by publishing books of high academic caliber. Hov this was possible if the CIA were not credited on th book was not entirely clear, but there are indication that *Khrushchev* is just one of several books like it t follow. It all comes down to image building, we were told, improving the name of the CIA on the campus where relations have become strained in recent years.

Funk and Wagnalls was in the news last summer ir another case of unprofessional publishing. Having assured F & W editors that there would be freedom on editorial matters, *Reader's Digest* Executive Editor Hobar Lewis decided to bump Samm Baker's *The Permissible Lie*—a book critical of the advertising industry—from its list, after several thousand copies had already been printed. The reason: "We simply don't want to sponsor Mr. Baker's message." As for the independence of Funk and Wagnalls from *Digest* policies, Lewis merely commented: "We'll have a closer liaison from now on."

It is not clear from this instance that the *Digest* is operating as a CIA conduit—perhaps it's the other way around. What is apparent is that last year's disclosures of CIA infiltration of allegedly private organizations did not serve to change these practices if the publication of *The Fall of Khrushchev* is any indication—despite the pledges of Roger Helms and Secretary Rusk.

Perhaps the *Digest* and Funk and Wagnalls people should take another look at their own promotional copy for *The Permissible Lie*: "False claims, cleverly distorted copy, and even downright lies are the habitual language of much of our television, radio, and magazine advertizing. . . . Baker shows . . . how misleading claims damage the product, the public, the agency that prepares the copy, and the medium that carries the message. . . ."

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Berrigan from Jail: 'Truth Creates Its Own Room'

Baltimore County Jail

Dear Dan:

More for the family album . . .

I've just read Eldridge Cleaver's *Soul on Ice,* which an unusually honest dustjacket blurb calls "one of the discoveries of the 1960s." Providentially, Cleaver's book reached me during a period of jailhouse doldrums, when existence passed for living, and living was as appetizing as unseasoned oatmeal. Oddly enough, neither depression nor self-pity was the trouble. Rather, the trouble was a kind of moral exhaustion which reduced reality to an obscure and vapid common denominator. The world, people and jail no longer stimulated me, and I seemed powerless to turn them on. For a time at least, dullness and lethargy had their day.

Yet Cleaver snapped me out of it with his lucidity and outrage. (Lucidity and outrage—a rare package, deplorably lacking in what masquerades as social criticism today.) It was Simone Weil, I think, who observed that truth creates its own room, as though to take possession of a person. Cleaver performed such a service, dispelling the vacuum within me. As Fundamentalist Christians would put it, "he performed a ministry for me."

Many things about this book moved me. Generally, it is a raw and slashing attack upon American life, while preserving a delicate balance of humanity and humaneness. Cleaver never insists that whites become more than he has become, or that humanity is less possible to a white racist than to a black man. No one can discount the obstacles he faced and overcame—poverty, blackness and a brilliance whose misguidance in early life made him a racist and a brute. ". . . If I had not been apprehended (for rape of whites)," he wrote, "I would have slit some white throats."

Once back in prison, he began writing to capture an identity which he never really had. Writing forced him to read, and both imparted the conclusion that life meant more than what he knew of himself, and of white America. From that turning point, he began to build an authentic humanity, as *Soul on Ice* testifies.

While not desiring to make this a book review, I can't resist the opinion that his grasp of racist psychology is as incisive as Baldwin's, and more comprehensive. He sees correctly that ghettos create both the black colonist and the black mercenary—abject caricatures forced upon black Americans at home and abroad. "Separate but equal" for blacks in the United States equals "Open Door" as foreign policy to Cleaver—he understands that the Great Society has in fact upgraded "separate but equal" only faintly and grudgingly, a function which foreign aid repeats faithfully. It is clear however that whatever the euphemism—"separate but equal," "Open Door," "Great Society," "foreign aid"—they disarmingly disguise control of people, whether by economic, cultural or political measures.

(Cleaver's book and other similar studies are beginning to make a point with many Americans—that there is but one policy governing America's national and international life, a policy precisely tailored for expansionist capitalism. Which is to say, it is tailored to enrich further a predatory wealthy elite, and to entrench further a somnolent middle-class, which serves in effect, to insulate the wealthy from change.)

Nevertheless, the impression that lingered was nothing specific, just the intense drama of a man liberated by the honesty of his suffering. St. Paul has a famous line telling how Christ learned obedience through his suffering. Some might think that referring this to Cleaver is odd, yet he strikes me as a man profoundly obedient to a truly human order—a man of acceptance as well as determination. One does not develop such virtues except through suffering.

Malcolm influenced him tremendously—today's Black Panthers are several logical steps beyond Malcolm's stillborn Organization of Afro-American Unity. When America grows up, it will treasure both men; both of whom won their humanity in jail; both of whom combined the visionary and activist roles; both passionate lovers of truth and justice; the one murdered, the other still precariously alive, destined for the leadership of his people, or for a racist bullet.

The Terror of Tedium

But I was telling about Cleaver's ministry to me. Despite freedom from uncommon problems in jail, I am susceptible to a common one—tedium. Now, tedium tends to feed upon drabness and routine, overcrowding; upon steel bars, and body counts, isolation from community, issues and struggle. In effect, tedium tempts one to quit; to submit gracelessly and imperceptibly to cop-out; to relish appearances rather than reality; to think less, feel less and love less; to suspend life, growth and Christianity for the duration.

Like most temptations which demean, tedium fits what *seems* rather than what *is*, inviting one to stress the unnaturalness of confinement, bureaucratic rulebooks and rigidity, inmate hangups and custodial impersonality, moral and political uselessness, the total climate of futility and waste. No wonder that prisoners "chalk off" that portion of their lives, believing it barren of anything constructive. Extreme cases tend to despair—a lad killed himself at Lewisburg since I've been there. A long sentence and a burdensome confinement made him despondent—and powerless to cope with news of a younger brother's death in Vietnam.

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Personally, tedium terrifies me as a kind of deadly abrasive which works on a man's spirit like wind and water on loose soil. The erosion that results becomes commonplace, and very nearly inevitable. To see men of intelligence and accomplishment (not uncommon in federal prisons), far more innocent of crime than many of our public pillars (not uncommon either), lick their wounds and fan their resentments like punished children, mark time and feast upon distractions, longing uncritically for a society which has misused them, and which they intend neither to hold accountable nor reform, is a scene of depressing waste. I find myself vainly trying to discover in them a spark of constructive anger, but they appear to desire nothing so much as anonymity and normalcy after release.

The brush tars wide and indiscriminately, and I find myself often marked by it. Somebody said once that life consists of catching up with what one has done, or going beyond it. I feel that the first case applies to me, requiring a sustained pondering of what I have done, and a present consistent with it. Otherwise, life might become a sterile compromise, setting at work a series of mysterious injuries among people depending on me. I have seen such compromises, and their effects, by men who acted well and courageously against injustice, never to recover from the consequences.

Life is more precious than liberty, one must admit, and the donation of life more difficult than the donation of liberty. But my conscience did not allow immolation, so I gave what was possible. Since resistance required trading liberty for imprisonment, imprisonment should be another way of extending resistance, and even of adding to it. It should give one the vantage point of being at the heart of moral conflict, yet physically detached from it; of being at grips with what St. John calls "the world" (the institutions of domination), yet removed from public struggle with them.

To appraise my situation from a merely political view is to go a long way toward destroying it. Friends commiserate with me and watch the political horizons anxiously, looking for a change of weather that would give strength to legal appeal, or a better chance for executive clemency. They are clearly sympathetic, but not particularly perceptive. If I were the lowliest of draft resisters, buried anonymously in some federal prison, forgotten by everyone but parents and one or two friends, I would be contributing more to the peace than the most spectacular dove, who makes headlines and rallies supporters, and whose exhortations are heard with apprehension even in the halls of government. "But the foolish things of the world has God chosen to put to shame the 'wise,' and the weak things of the world has God chosen to put to shame the strong, and the base things of the world and the despised has God chosen, and the things that are not, to bring to naught the things that are; lest any flesh should pride itself before him." I Cor. 1, 27 seq.

So Cleaver has done me a service by giving me of hi strength. His fight for manhood gives energy to my own since in every case, that fight is an unfinished business But one can face it better, knowing of another who ha less to work with, becoming in spite of that, a better ma than I. PHILIP BERRIGA

(Father Philip Berrigan, S.S.J., is presently appealin a six-year prison term for destroying draft records.)

An Elected Bishop In America?

Melkite Catholics in America are about to become th inheritors of a new style of freedom in their church life thanks to the concern of Vatican II to preserve and re store diverse theological stances within the Church. A a press conference in the nation's capital during the las week of October, the patriarch of the Melkite Church an nounced that he has requested Pope Paul not to appoin a successor to the recently deceased Bishop Justin Najm of Boston but, in accordance with the Decree on th Catholic Churches of the Eastern Rite, to leave this epis copal appointment to the Melkite synod. This decree o Vatican II "solemnly declares that the Churches of th East, as much as those of the West, fully enjoy the righ and are in duty bound to rule themselves, each in ac cordance with its own established disciplines." It furthe declares that "patriarchs with their synods are the highes authority for all business of the patriarchate."

Both this decree and the deep general thrust of th Council enunciate the renewal of an ecclesiological prin ciple which permits different applications of the primac of the pope. For Latin Catholics the primacy is com pounded of patriarchal and primatial elements fused in the person of the pope. The canonical and theological tradition for heirs of the Byzantine inheritance is repeatedly acknowledged by the latest and numerous earlie councils as belonging to the fullness of catholicity. For Eastern Catholics the patriarchal and primatial element are clearly distinguished because they are exercised b distinct persons.

The Constitution on the Church urges Catholics "to give due consideration to those special aspects of the origin and growth of the Eastern Churches and to the character of the relations which existed between them and the Roman See before the separation." If Rome is not generous in permitting a return to the church order which prevailed during the first milennium, but insists on a centralized administration never known by Eastern Christendom, her posture of making ecumenical gestures to the East will become an empty charade.

When a diocese was erected for American Melkites in 1966, it caused sober rejoicing. With 23,000 Melkites in

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ıe United States, the diocese was long overdue. But the ıanner in which it was set up ran counter to the overall ıtent and explicit legislation of Vatican II: it was based ın a particular canonical and theological elaboration of ıe primacy of the Roman pontiff, which Vatican I does ot oblige us to accept and which Vatican II invites us ɔ reject. The diocese was established as part of the Vestern Patriarchate; the bishop, Msgr. Najmy, was ap-ointed by a Roman curial office; the bishop and his ishopric remained dependent upon Rome canonically if irregularly), financially, and not least important, psy-hologically. The proper procedure, reaffirmed by Vatican I, would have been for him to be elected by the Melkite ıishops, and to belong to and (as long as necessary) be upported by the Melkite Patriarchate.

Patriarch Maximos IV, that titan who championed so nany crucial reforms of the council, made clear in his ɛtter of greeting to the new Melkite bishop and his flock ıis joy that the Melkite community would at last be ;athered around their own father in God (each Melkite ɔarish had until then depended upon the local Latin ɔishop—over 20 in all); and his profound regret at the ıanner in which Rome had infringed on the newly con-irmed rights of the patriarchate. He expressed the hope hat the irregularity of this situation would be corrected n "the near future." Within 18 months of writing this ɛtter, he was dead.

The next chapter opens with the spring meeting of he Melkite Association in North America and the death ɔf Bishop Justin in June of this year. The Board of Di-ectors of the Melkite Association by a unanimous vote ɔetitioned the Pope "to consider anew the future role of he Melkite Rite in the United States and to reaffirm the ;stablished principle that American Melkites, in com-nunion with the Holy Catholic Church, come within the urisdiction of His Beatitude Maximos V Hakim and the Holy Synod of the Melkite Church."

On Oct. 14 of this year Patriarch Maximos met with Pope Paul and submitted to him a memorandum about he situation in America in his own name and that of his ;ynod, which had just concluded its annual meeting. This ;tatement advised the Pope of their desire that the new ɔishop for the United States be appointed in the cus-omary Byzantine fashion (elected by the Melkite ;ynod), rather than appointment by papal decree. (His-ory buffs will recall that Latin Rite bishops were until ·ecent times elected also, but through the centuries the Roman See has arrogated this power to herself.) Here ıs the dilemma of the Uniate Churches: how to demy-thologize papal rhetoric and obtain the rights which Rome insists are *de jure* theirs, while *de facto* strenuously de-priving them of the exercise thereof. It is eloquent evi-dence of the loyalty of the Melkite bishops that they consult with Rome in order not to cause embarrassment rather than simply exercising their ancient rights which Vatican II confirmed in explicit phraseology. Clearly they wish to believe in a primate who understands the Church not as an empire but as a brotherhood, the Paul of 1964 who said that "Union with Rome . . . is not a servitude, but a brotherhood; it derives from the true tradition of the Apostles, for Peter . . . referred to himself as *con-senior* and emphasized that government in the Church should not be by constraint but willingly."

With the Melkite population in America increasing at a rate four times less than the national norm, vigorous and creative executive leadership is imperative. In this perspective a diocese and bishop depending directly upon Rome are self-defeating because the Melkite faithful un-derstand the implications of the conciliar decrees and view a Roman episcopal appointee as a counterfeit and worse, a quisling. To continue as a missionary unit with the Roman Patriarchate (the present status of the Ameri-can Melkites) only reinforces a sense of alienness and subservient dependence.

The pastoral dimension possesses a certain primacy in this situation, but the ecumenical dimension is no less important. The Orthodox have known for decades what Vatican II proclaimed: that "the Catholic Church holds in high esteem the liturgical rites of the Eastern churches." What the Orthodox want to see after all the pontifical verbiage is finished is some proof that Rome has a living appreciation for bishops acting in synod, united around their patriarch, a notion which is essential to the core of Orthodoxy's understanding of the Church.

In Patriarch Maximos' words, "The change of the Melkite exarchate to its proper status will be a blessing to Melkites and, we pray, an example to Catholics of other rites."

THOMAS E. BIRD

(Mr. Bird is a member of the American Bishops' Com-mission for Dialogue with the Orthodox.)

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Birth Pains for The Loyal Opposition

One is tempted to say that the only "earth-shaking" event at the recent National Committee on Catholic Con-cerns conference in St. Louis was a strong earthquake which rocked the midwest for ten seconds shortly after the 100 priests, religious and laymen from throughout the U.S. had begun their deliberations. However, that would be an unfair appraisal of the three-day meeting; for these representatives of various national Catholic or-ganizations and invited individuals of special competences did manage to take the first few cautious steps toward the establishing of an organization which could be the fore-runner of a National Pastoral Council.

Discussion of the type of Catholic the group was trying to reach became agonizing at times, and the debate about which should come first, the issues, the organization, or

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the action tended to dominate the deliberations of most of the five workshops. Although a consensus report drawn up by its founders last April states that one of the NCCC's chief goals is that it should be "an autonomous, militant, direct-action organization, task- and issue-oriented, free to speak out independently and to participate in the life of the Church through independent forms," it was not altogether clear after the recent meeting that this goal is the direction the present NCCC membership wants to take.

Unsure of the resources available to it in the Catholic community and how to develop the means for their effective use, the NCCC passed on to its executive committee the task of seeking ways to establish the forms necessary to implement a number of the long- and short-range action-*oriented* proposals adopted in the closing plenary session.

After structuring action proposals in five major areas —theological, church structures, liturgy, communications and social action—it was the majority and minority report which came out of the communications processes committee which clearly illustrated the uncertainty felt by many of those who attended the conference regarding the role the NCCC is to play in the Church of the future.

The majority report argued that the organization should address itself to the problem of polarization within the Church by "more personal contact and the right type of contact between liberal and conservative elements within the Church" and "serious academic study of the various sub-cultures within Catholicism." The minority report, which was rejected in the plenary session by a single vote, argued that no genuine dialogue can take place "without some parity of power among the groups who are involved."

The minority report pointed out that the present situation in the American Church does not permit genuine or fruitful dialogue between the two major subcultures, i.e., those who support the present power structure and those who seek a basic alteration of the present power structure. ". . . We are suggesting that the executive committee of the NCCC not concern itself at this time with establishing a forum or a research organization which would attempt to service all, or even the majority, of interests within the Church," the report stated. "Better, we believe, that the executive committee should attempt to develop the NCCC as a service organization to the more progressive groups within the Church in order to unite these groups and enable them to mature as alternate structures within the Church."

Unwilling to declare their solid allegiance to either position, after much debate the plenary session, without ever taking a vote on the majority report, decided to send it and the minority report to the executive committee for their deliberation. It is expected that the decisions reached by a special three-man procedures subcommittee, which must report back to the 32-man executive committee before January, will go a long way toward resolving thi basic internal struggle spotlighted by the communication processes report.

Another issue, raised by the Social Action Committee also evidenced the apparent division of opinion ove whether the NCCC is to be militant or simply a center fo the study of Church problems. The issue in question wa whether the NCCC should go on record as giving their ful support to the Milwaukee 14, while at the same time at tempting to communicate and interpret the complex issue involved in the Milwaukee group's action to a wider pub lic. The latter consideration, after much debate, wa passed on to the executive committee for study, while th proposed giving of financial and physical support to th 14 was decisively defeated by an almost two to one vote

It is ironic that the future of the NCCC could ver well hang on this one issue; for a vote in favor of ful support surely would have scared off sufficient numbers t make the NCCC meaningless, while the organization' present stand may so alienate it from younger and mor radical Catholics that the NCCC's usefulness to the fu ture will be short-lived.

Reviewing all the actions of the plenary session, how ever, it is obvious that those meeting in St. Louis are in terested in developing ways in which the needs an problems of the Church can be met through deeds. Littl time was spent in discussing recent "horror stories" in th American Church, i.e., *NCR*, Cardinal O'Boyle, birt control, etc. Rather, meeting on the eve of the U.S. Catholic Conference of Bishops' meeting in Washington D.C., the NCCC urged the bishops to take immediat specific actions.

They recommended more realistic guidelines for the diaconate in the U.S. which takes sufficient cognizance o needs and limitations of minority groups; an endorsement of the California grape-picker's strike and boycott and NLRB coverage for farm workers; adoption of guidelines to deal with the problems of liturgical plurality, specifically with the question of freedom of liturgical expression; and they asked for a statement by the bishops reaffirming the right of Catholics to be selective conscientious objectors. The NCCC also issued a public endorsement of the 54 "conscience statement" priests in Washington, D.C.

The Church clearly has given birth to a new, viable organization. The labor pains were acute, as one might expect when the mother has not properly exercised or prepared herself for such a delivery. The future of the offspring now depends on the flourishing of the healthy diversity of opinion which marked the St. Louis meeting and the ability of the NCCC as an organization to discover new ways in which it can relate to new movements. As one participant expressed it, "radical decisions have only the efficacy of being a decision." A. V. KREBS, JR.

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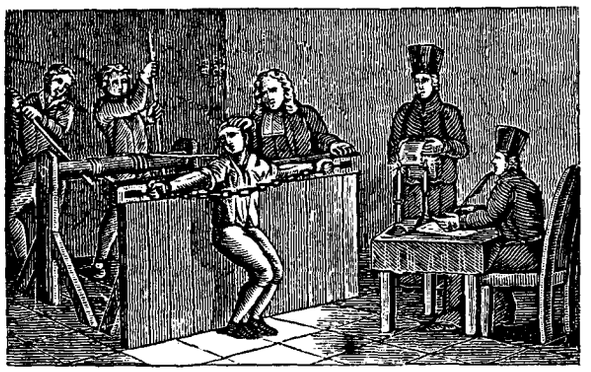

Henry ten Kortenaar

SCHILLEBEECKX: THE TRIAL ON TRIAL

Now that the dust has settled about the Schillebeeckx affair, one may cautiously try to draw some conclusions (cautiously, for one remembers that dust in the Eternal City never means a final stage of oblivion). Father Edward Schillebeeckx, under investigation by Rome for his theological writings and threatened with a heresy trial, will, it seems, be spared processes to which his case would have been pressed a few years ago. Father Schillebeeckx has himself expressed the conviction that the heresy trial will never be heard of again, and he attributes this development to the publicity given his aborted heresy trial by the press. This is probably true, for the power of the former Holy Office was largely based on the secrecy of its proceedings.

Henceforth secret heresy trials are impossible in the Church. Not because Roman officials may not try (as was shown in the case of Father Schillebeeckx), but because the public knows how to stop them. As soon as the press had got hold of the Schillebeeckx affair, various officials hastened to explain away the facts. One monsignor seriously maintained that the very term "heresy trial" was obsolete, for no such trial had been held since the beginning of the nineteenth-century. Others made it seem as if the Holy Office had simply been brushing up on their theology.

Federico Alessandrini, deputy editor of *Osservatore Romano*, followed this line, when he wrote: "The Congregation for the Doctrine of the Faith has the task—and therefore the duty—to follow theological research, first of all in order to know it . . . We must presume that the study (of Father Schillebeeckx's works) tends precisely to evaluate the contribution that theological research, not only in Holland but everywhere, may make towards a formulation of the faith in terms more easy to understand for contemporary man."

Is it insidious, or just straightforwardly ecumenical, when Alessandrini compares Father Schillebeeckx to Luther? "In the days of Luther, long ago," he said, "grave—perhaps irreparable—consequences came from the difficulty of understanding what the Augustinian of Eisleben said in his native language. The fact that a well-known German theologian, capable of understanding the idiom of his Dutch colleague, has been heard at length, gives witness to the seriousness of the information." Apart from the historical aspect (the Lutheran controversy was conducted in Latin, which "the Augustinian of Eisleben" knew as well as the Roman theologians), one wonders whether in this case it would not have been simpler to hear Father Schillebeeckx himself, instead of Schillebeeckx's "defense counsel" Father Karl Rahner (a German, not a Dutchman—though that makes little difference to the Romans, whose ideas about non-Italian peoples are notoriously hazy). But it is a fact that to this day neither Father Schillebeeckx, nor Cardinal Alfrink, the primate of Holland, nor Msgr. Bluyssen, in whose diocese Schillebeeckx teaches, has any official knowledge of the course of studies embarked upon by the Congregation with the long name.

However one may judge of the "explanations" given, one thing is clear: if "trial" or "inquest" there has been, it has ceased to exist, and will not be revived (in this form, let us add)—and Father Schillebeeckx is doubtless right, when he attributes this eventuality to the press. Ever since the "secular" press forced its way into the Church during the Council, it has shown its enormous importance. True, it has created grave problems which will have to be studied very seriously: it has given rise to some "pop-theology" of the most atrocious kind; it has seriously complicated the task of those who have to govern the Church; but on the whole it has had a positive effect. Above all, it has contributed towards greater justice in personal relationships within the Church, towards more "hygienic" conditions (one case in which cleanliness is, indeed, next to godliness).

The saddest aspect of the Schillebeeckx affair is the amount of mutual suspicion it has revealed. The inquest (or whatever it may have been), the misadventures of the Dutch Catechism, the veiled allusions the Pope himself makes, over and over again, to "certain theologians," "certain opinions," "certain attempts to adapt the faith to modern man," always easily identifiable—they all show the same suspicion, very often, though not exclusively, directed against Dutch Catholics. Father Schillebeeckx himself has long been a target, not only of the self-appointed "defenders of the faith" in the Italian papers, but also of men of less worthy methods. Only a year ago the "news" was all over Rome that Father Schillebeeckx

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had left the priesthood and married one of his students (I heard it myself from at least five priests, of various orders and various nationalities). When he appeared in Rome, to give a lecture in his Dominican habit, the rumor died (but something will stick, won't it?).

On the other hand, the reaction in Holland to the news of the proposed heresy trial showed the same suspicion towards Rome. It may be argued that the Dutch had an abundance of historical justification for their feelings, but this must not blind Dutchmen to some very serious dangers. The danger, first of all, of disaffecting many individuals (let it be remembered that the Dutch Catholics have traditionally been among the most loyal to Rome), but the even graver danger, which was expressed by the report on Authority in the Church, discussed last year by the Council of Dutch Catholics.

"We must beware," the report said, "lest, by creatin suspicion against a person, we cease to *listen to his mo tives*." A breakdown of communications in the Churc would, at this point, be a catastrophe. Not only would i make impossible the progress of theology (would this b such a disaster, one sometimes wonders?), but it woul destroy the *communio* which is the essence of the Church That the Dutch are aware of this danger is shown by th discussion on the report and by the invitation they ex tended to their bishops to send a delegation to Rome, i order to explain the situation in their country. But aware ness alone does not avert the danger, and the efforts o all are needed to overcome the present impasse, of whic the case of Father Schillebeeckx is but one symptom.

Leonard F. X. Mayhew

SCHILLEBEECKX: THE IDEAS ON TRIAL

The orthodoxy (in the authentic sense recently recalled by Rosemary Ruether, of seeking in love for truth) of Father Edward Schillebeeckx's doctrine is so patent that Rome's anti-Schillebeeckx machinations, if true, only engender dark thoughts of heterodoxy in high places. The justification for such a brief statement as offered here—considering that the *corpus* of Schillebeeckx's writings in English has already reached nine volumes— is tribute to one of the three or so Catholic theologians of truly first stature and the attempt to widen even slightly the number of his beneficiaries.

Being a Dominican, Schillebeeckx is by background a Thomist. He has preferred, more successfully than most, to imitate Thomas' effort to theologize in a contemporary manner rather than to limit himself to the reitera tion of neo-Thomism. As a direct consequence, he ha achieved a remarkable consistency of themes in his the ology. Their presence and their evolution are strikin from *Christ the Sacrament of the Encounter with Go* (1963) to his most recent *God the Future of Ma* (1968). The risk in abstracting and listing these theme is precisely that they will seem abstract (the usual diffi culty with abstractions) and hence irrelevant, disembod ied, boring—a triple injustice to the ideas, their autho and the reader. They are, nevertheless, such a cardina element of the whole that some such abstraction canno —again, in triple justice—be evaded.

In the hope that such a course will prove helpful an knowing that it will not prove satisfactory, it is possibl to distinguish those themes which relate to the substanc of Schillebeeckx's theology, that is, which determine it subject, from those which determine its specific quality The substance of his theology is christological, ecclesial sacramental, biblical. The determinants of its quality ar history, personalism, anthropology (in the strongly philo sophical continental tradition), hermeneutics or the sci ence of interpretation, and a profound sense of theologi cal continuity, The substance is an immediate respons to the core of Christianity and accounts for such a state ment as this: "Human encounter with Jesus is the sacra ment of the encounter with God, or of the religious lif as a theological attitude of existence towards God . . the human acts of Jesus are the divine bestowal of grac itself realized in visible form; they are sacraments . . Jesus as man and Messiah is unthinkable without his re demptive community." (*Christ the Sacrament,* pp. 15-17. 47)

The quality of such theology is only barely distin guishable, and never separable, from its substance. It re sponds to an acute sense of being—and a pressing duty to be—modern, fully engaged at this particular point of history. Being a modern theologian, for Schillebeeckx,

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is no accident. It entails above all, awareness of the particular character in man-in-history-now. For me, such an awareness is as forcefully presented in an *obiter dictum* that "Heidegger (is) the philosopher behind the whole of modern theology (and thus comparable to Aristotle who, via Arabic philosophy, was behind the whole of the 'new theology' of the Middle Ages)" (*God the Future,* p. 14) as in many longer discussions.

A remarkable evidence of the substantial consistency of Schillebeeckx's theology is the not yet completed eight-volume collection of articles and essays, *Theological Soundings*. Grouped according to subject, these pieces range over a 20-year period and are republished without revision. They indicate that Schillebeeckx has continuously defined Christian theology in terms of the fundamental elements of faith as traditionally formulated: revelation, God, Christ the Redeemer, church, sacrament, etc. He has not attempted to create a contemporary theology by changing the content of Christian tradition or by substituting a philosophy of religion. He has insisted, however, that the *man* who does theology and the world in which and for which theologizing is done are essential elements of the process, not extrinsic and secondary considerations. He wrote ten years ago, when the Official Church seemed centuries from Vatican II: " . . . the true illuminating principle of theology is to be found in the unity of the light of faith and that of the human mind . . in the effective contact between the mind of faith and the spirit of the age." (*Revelation and Theology* I, p. 147)

Schillebeeckx sees not only his own but the "new" theology in general to be based on a requirement that "faith involve an understanding of our own concrete lives and that the sphere in which the intelligibility of God and our way of speaking of God manifest themselves shall be set forth within this understanding." (*God the Future,* p.4) Consequently, such new theology, he points out, is the opposite of liberal theology. This somewhat paradoxical observation applies to all the strains of the new theology, the "radical" death-of-God theologians as well as the "existentialist" and the "historical" theologians of the continent. The basic reason is that all of these trends are concerned with the "intelligibility of God" and of the elements of Christian faith, a most traditional concern, rather than with emptying Christian faith of mystery as liberal theology attempted. It is Schillebeeckx's belief that dialogue between these movements has scarcely begun and yet is of crucial importance. Schillebeeckx's position seems an ideal point of departure for this dialogue, giving, as it does, capital importance to the basic insights of both groups. It is possible that particularly in his recent work in the field of hermeneutics and his study of secularization he is offering both a foundation and an invitation for this dialogue.

If there is any element of Schillebeeckx's thought likely to make the Roman watchdogs of the doctrinal status quo nervous, it is his attention to the problem of hermeneutics, the reinterpretation of the faith, and his involvement in attempts to apply this science to particular doctrines. Undoubtedly the two most generally familiar cases in point have been Schillebeeckx's connection with the "Dutch Catechism" (*A New Catechism,* Herder & Herder) and his involvement in the discussion of Eucharistic terminology in Holland. The curial theologians, in any case, have reason to recall his record at the Council, where he served as adviser to the Dutch bishops. His sharp and reasoned statements marked him then as a leader of the progressive forces and an opponent of theological obscurantism. For example, on Oct. 3, 1964, Schillebeeckx commented on the schema on revelation, then under discussion: "For the first time a Council is acknowledging that dogma can evolve and that our knowledge of revelation increases with the passage of history. Revelation is . . . a history of salvation, and not merely a communication of concepts." (Henri Fesquet, *The Drama of Vatican II,* Random House, p. 384) Such a viewpoint is a direct challenge to the champions of the "older" theology, which Schillebeeckx accuses of endangering orthodoxy, "if only because, in remaining so ill-adapted to modern needs, it is increasing the numbers of those who fall away from the faith." (*God the Future,* p. 4)

His challenge to Catholic theology to move beyond the traditional understanding of doctrinal development and to face the inappropriateness of many of its formulae (whether or not employed in definitions) has gone far beyond occasional comments. Schillebeeckx has both worked out a theory of hermeneutics and has applied it to at least one subject of central theological importance, the Eucharist. (His book on the subject of Eucharistic conceptualization has been published in English this year.) This effort may presently constitute his most crucial theological position, not only *vis-à-vis* the frightened Roman prophets of doom but also the liberated or near-liberated theologically concerned Christian.

It is clearly established post-Bultmann that we have no "naked" word of God in revelation. The Old and New Testaments are an interpretative response to God's action in Israel and Jesus. Believers who have found the ground of their being in God's faithfulness have interpreted—and, indeed, continuously reinterpreted—this experience in the Scriptures and *a fortiori* in all subsequent doctrinal development. It is a direct, if not simple, conclusion from this realization for Schillebeeckx to write that "there are no formulae of faith which are, as formulae, enduringly valid, capable of transmitting the living

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faith to men of all ages . . . (this) is what is meant by the identity of the faith with itself *in history.*" (*God the Future,* p. 39) Two direct imperatives for the faith result: it must "demolish" earlier representations of doctrinal truth and "construct" new ones.

What principle of verification is possible, not only in terms of the demands of linguistic science but of the authenticity and continuity of Christian belief? Are we to lapse into a philosophically reprehensible and historically absurd relativism? The question is legitimate but the implied threat is not. For Schillebeeckx "the inviolable aspect of the content of the faith is situated in an inexpressible *objective perspective* which is again and again meaningfully suggested (and) felt *in* every historical outline." (*God the Future,* p. 40) The real test of orthodoxy is "orthopraxis," that is, "it is a question of being orientated towards the grace of the future, remembering God's promise and being active in faith and, in so doing, *making* dogma true." (*God the Future,* p. 38) Each successive interpretation of the faith leads to doing, is in fact a "power" for doing in a particular way and in a particular historical context. This new way of living and doing is "orthopraxis," if it corresponds to the core meaning of the faith. Such activity creates orthodoxy and, in turn, a new necessity for reinterpretation of doctrinal expression.

"The object of faith," Schillebeeckx contends, "is God, who in Christ is man's future." This is his response to the quite legitimate question of what the Christian faith, continuously evolving through reinterpretation, offers and contributes to humanity's existence. He asks himself what contribution it can make "to the terrestrial planning of society for the advantage of man as an individual person and as a community." In asking such a question he explicitly rejects the idea of God or religion as a "substitution from outside," cutting across distinctively human projects.

Since the faith is of necessity in history and in man, its proper role and contribution must be likewise situated. Schillebeeckx calls it " 'critical negativity,' by which term I mean to indicate a positive power which continues to exert constant pressure in order to bring about a better world, without humanity itself being sacrificed in the process." (*God the Future,* p. 191) The Christian is not placed in the absurd position of claiming a clear and exclusive plan for the remainder of history. He claims no more positive or comprehensive idea of what is "humanly desirable" than anyone else. He does believe that the God of the promise has bound himself to the realization of this goal in Christ. He believes that such fulfillment has been promised to all men as a gratuitous gift which man is to make his own as a reality in history. The Christian insists in the face of every historical move forward that *man* must be preserved. "The message which Christianity brings to the secular world is this—humanity is possible!" (*God the Future,* p. 193)

A few years ago, John XXIII warned of those in the Church frightened of reason, intelligence, history—of man. Their day is clearly far from spent. Father Edward Schillebeeckx is clear witness, however, that their monopoly is done and that their unfreedom need not be the Church's.

Behind the coup

THE TAMING OF PERU

ROBERT J. ALEXANDER

In keeping with what has virtually come to be a tradition in Peruvian politics, the armed forces have overthrown the constitutional government of President Fernando Belaunde Terry. The action certainly resolves none of the country's fundamental problems; it raises more questions about the nation's future than it answers.

Peru is still suffering from the aftermath of its three centuries as a part of the Spanish colonial empire. Approximately 50% of its population consists of Indians, most of whom live as sharecroppers, tenants, day laborers, squatters on the land of people descended directly or indirectly from the Spanish *conquistadores.* Some of the Indians still live in pre-Colombian communities.

The Indian population, and these remnants of the land ownership system established during the colonial period, are concentrated in the highland Andean areas. Along the coast are found the more modern segments of the economy—the oilfields in the far North, the sugar and cotton plantations in the central part of the country, the great metropolitan center of Lima-Callao, now containing about a quarter of the country's 12,000,000 people. The country is largely self-sufficient in textiles, pharmaceuticals, shoes and clothing, certain kinds of processed foods. It has a growing metallurgical industry, including a government-owned steel plant.

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The growth of modern plantation agriculture and manufacturing has weakened the political position of the traditional agricultural-commercial ruling class. However, the aristocracy has demonstrated great tenacity in resisting all attempts to bring about a redistribution of the land, and a shift in power from the rural elite to the middle and lower classes.

For almost fifty years there has existed in Peru a political party which has had as a basic element in its program both a land reform and the integration of the Indians into the social, economic and political life of the nation. This party is the Partido Aprista Peruano.

The Aprista Party was established by the student generation of World War I, and the principal figures in the labor movement of that period. It first found expression as a movement for university reform, and for the extension of the organized labor movement, and took form as a political party only after the overthrow of the dictatorship of Augusto B. Leguia in 1930.

Since 1930, the Aprista Party has been illegal during more than half of its existence. It has remained the largest party in the country—and during much of this period virtually the nation's only party—but has never been allowed to take power. It has not even had any representation in the cabinet except for a period of eleven months in 1946-47.

During the last twelve years, since the election of 1956, the Aprista Party has remained legal, and Peru seemed to be moving slowly, but at an increasing tempo, towards social change through the democratic process.

Fernando Belaunde Terry had made his first bid for the presidency in 1956, at the end of the presidential term of dictator General Manuel Odria, running against the dictator's chosen successor, Hernan Lavalle, and ex-President Manuel Prado. In that contest, Prado won, largely due to the fact that he was supported by the Aprista Party, in return for his promise to legalize the party.

The Apristas gave critical support to Prado during his almost six years in power, in the conviction that they would win the elections of 1962, when Prado's term expired. Since the Prado administration was basically conservative, the President being interested in little other than serving out his term in office, the Apristas' support of the government tended to undermine its following among certain elements of the population which had sympathized with it before.

When the 1962 election was held, the Aprista's candidate—Victor Raul Haya de la Torre, the party's "chief" and founder—gained a narrow priority. However, his vote did not come to the 33⅓% constitutionally required for his election, and the choice of President fell into the hands of Congress. After long and tortuous negotiations, the Apristas finally agreed to back ex-dictator General Odria, the third candidate, behind Haya de la Torre and Belaunde Terry. They did this because, although they had the votes in Congress necessary to choose Haya, the leaders of the armed forces made it clear that they would not allow Haya to take office.

The enmity of the military, particularly the Army, towards the Aprista Party has historical roots. It can be dated from a revolt led by Apristas in the Northern city of Trujillo in 1932, in which the military held Apristas responsible for killing a number of army officers, and the military certainly killed in cold blood a substantial number of Apristas.

In July 1962 the military prevented the Aprista-Odria deal in Congress by overthrowing President Manuel Prado. After a year of military rule, there was a kind of "rerun" of what had occurred in 1962. Haya, Odria and Belaunde were the principal candidates. This time the result was different, Belaunde being the victor by a substantial plurality.

President Belaunde came to power as the nominee of the Accion Popular party, which he had founded after his 1956 presidential campaign. Its program and its organization were largely copied from the Aprista Party. It appealed to elements in the population who wanted fundamental social and economic change but who felt that the Aprista Party was no longer a suitable vehicle for such reforms, because it had "sold out" as a result of its relations first with Prado and later with General Odria.

An architect and for some time Dean of the Architecture School of the University of San Marcos in Lima, Belaunde was a popular professor, a man of considerable personal charisma, and, in addition, a profound student of his country and its problems. Having traveled to virtually all parts of the nation between 1956 and 1962 and developed many ideas for its transformation, Belaunde moved to put his program into operation during his first years in office. He established an organization to mount community development projects throughout the country, Promocion Popular. He sent to Congress an Agrarian Reform Law, which after much modification, was finally adopted. He also pushed forward the industrialization and general economic development of the country. Finally, he paid special attention to the road-building program which was his first love, concentrating particularly on his favorite project, a road through the Amazon area of the country, designed to link the interior area of Peru with the Amazonian sectors of Colombia to the North and Bolivia to the South.

However, President Belaunde faced serious difficulties. For one thing, Congress was in the hands of the Opposition. The Apristas had a majority in the Lower House, and together with their allies, the followers of General Odria, also controlled the Senate. Congress seriously scrutinized every measure proposed by the President, cut his budgets, and particularly refused to authorize the statutory establishment of the Promocion Popular organization.

In the second place, the President faced serious finan-

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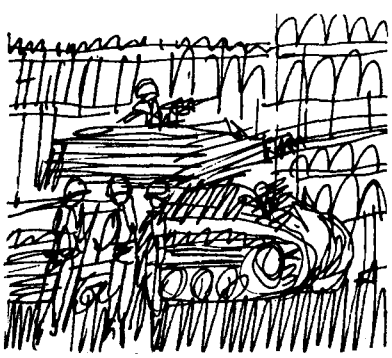
cial and economic problems, particularly during the last couple years. The balance of payments turned against Peru, largely as a result of the fall in the international price of fish meal, the nation's major exports. At the same time, the government budget became increasingly out of balance. Both budget deficits and the difficulties of the balance of payments contributed to an increasingly rapid inflation.

Finally, Belaunde had dropped in his lap a problem which had been pending, in one form or another, for more than forty years. This was the question of certain concessions in northern Peru held by the International Petroleum Corporation, a subsidiary of the Standard Oil Corporation of New Jersey. The validity of these concessions had been in doubt since the early 1920s, and the tenure of them by the IPC had been questioned at various times. The issue was raised in the most acute form during the Belaunde period.

Although President Belaunde gave dynamic leadership to his government during the first three years of his administration, many observers had the feeling that thereafter he virtually gave up. Cabinets changed with considerable frequency, and the objectives which Belaunde was seeking were no longer clear, either to his own followers or to the opposition.

The situation reached crisis proportions late in May



and early June 1968. There were widespread rumors of a military coup at that time, and the continuance of a democratic regime seemed to be in doubt. As a result, the Aprista Party reached an accord with President Belaunde. It was agreed that a new cabinet would be appointed, whose members would be agreed to by the President and the Apristas, and that this cabinet would be given special powers to deal with the acute financial-economic crisis.

When I was in Lima in late July, there seemed to be general agreement that this accord had saved President Belaunde and had virtually assured the holding of elections as scheduled in 1969. The cabinet put into effect a rather severe austerity program, and had taken other steps which seemed likely to stabilize the short-run economic situation.

The President also reached an agreement with the International Petroleum Corporation. This accord provided for recognition of the original invalidity of the concessions which the IPC had bought in the 1920s, but at the same time the government canceled its claims for back taxes on the properties involved, and agreed to compensate the IPC for investments in plant and equipment which it had made.

This agreement raised a storm of protest in Peru. Nationalist elements accused President Belaunde of "selling out." They also claimed that there was a "secret page" to the agreement which President Belaunde had not disclosed, although the charge concerning what was included in this supposed suppressed section of the agreement was vague.

The oil agreement served as the pretext for the military men who overthrew President Belaunde. The soldiers also charged that the Belaunde regime had been "corrupt," a charge which seems to be standard operating procedure when the military overthrow the constituted regime in Peru.

However, much more may lie behind the overthrow of President Belaunde. One important factor is the traditional Army-Aprista antagonism. Elections were scheduled for June 1969. The chances were probably better than even that the victor in these elections would be Victor Raul Haya de la Torre, the Apristas' perennial candidate.

The strength of the Apristas, in spite of the constant accusations which have been made that they had abandoned their original revolutionary program, was due to several factors. On the one hand was the fact that the Apristas have demonstrated an amazing ability not only to hold their rank and file followers, but also to regain some support among groups which had abandoned the party in the late 1950's and early 1960's. The country's important unions as well as the *Confederacion de Trabajadores de Peru,* remained under the control of members of the Aprista Party.

In addition, the Apristas had made something of a comeback among the students and young people in general, verified by the partial recuperation the Apristas have made in recent years in the student organization at the country's principal universities, although these remain principally in the hands of various brands of Communists.

Another factor which strengthened the possibility that the Apristas would have won the 1969 election was the decimation of the anti-Aprista forces. All of the anti-Aprista forces—Accion Popular, the Christian Democrats, and the followers of General Odria—had split during the last year or so.

Virtually since its inception, Accion Popular had been plagued by a division between a left wing and a more moderate element, and once the problem of selecting a successor to Belaunde became the party's major item of business, the deep-seated split became very evident.

Edgardo Seoane, Belaunde's vice president, emerged

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as the principal leader of the left wing of Accion Popular. Several months ago he was officially named as the Accion Popular nominee for President. However, it was an open secret that Belaunde was not happy about the selection, and in the weeks before his overthrow there were active rumors that he might in effect throw his support to Haya de la Torre.

The Christian Democrats were also in bad disarray. This party had been established in 1956, at the end of the Odria administration. For a few years it had functioned as more or less an ally of the Aprista Party, but in the election of 1963 it threw its backing to Belaunde. As its reward, it received the second vice presidency (there are two vice presidents in Peru) and participation in the cabinet. Under Belaunde, too, the Christian Democrats moved markedly to the left.

The principal leader of the Christian Democrats has been Senator Hector Cornejo Chavez. A somewhat doctrinaire figure, he threw his support behind the leftward trend within his party. He also was opposed to the rising influence of Lima's mayor, Bedoya Reyes, a Christian Democrat who was elected as nominee of the Accion Popular-Christian Democratic coalition. Finally, early in 1968 Bedoya Reyes, after a triumphant reelection as Mayor, split away from the PDC and formed his own Partido Popular Cristiano. During the early months of 1968, the PDC named Cornejo Chavez as its candidate for President, and the PPC chose Bedoya Reyes.

Finally, the Odria followers had also split during the early months of 1968. Since 1956 Odria has been head of the Union Nacional Odriista, a party which was largely dedicated to forwarding the personal ambitions of the ex-dictator. However, some elements in the party became restless under General Odria's leadership, and Senator Julio de la Piedra, leader of the Odriistas in the upper house, led a split, which resulted in the formation of yet another party, the Partido Social Democratico.

Thus, the chances that the Apristas would win the 1969 election were very good before the overthrow of President Belaunde. It seems likely that the possible elevation of Victor Raul Haya de la Torre to the presidency was one major element leading to the overthrow of Belaunde. Although some top military men had suggested that the Army "no longer had the word 'veto' in its vocabulary," many officers did not share this opinion.

Another factor is undoubtedly a so-called "Nasserist" element in the Peruvian military, who feel that they know what changes are needed in the nation's economy and social system, and should carry them out, in the face of civilian inability or unwillingness to do so.

However, it is by no means clear that the "Nasseristas" dominate the new military regime. Although right after it seized power there were rumors that the soldiers intended to stay in power more or less indefinitely, on the pattern of the Ogania government in Argentina and the military regime in Brazil, General Juan Velasco, the new provisional President, was quick to deny this. The new government has made no specific promises of when they will reestablish an elected constitutional regime, but it seems likely that they intend to do so in the relatively near future, after they have "put things in order."

Some indication of the new government's intentions may be shown by the fact that, in contrast to the Ongania dictatorship, the military regime in Peru has not dissolved the country's political parties, and has apparently left the labor movement and other civilian organizations largely alone.

However, whether the new government stays in office more or less indefinitely or cedes power to an elected government, the country's basic problems continue. The pressure for land reform still grows, the Indians are increasingly unwilling to remain virtually outside of the nation. The need for economic development continues, not only to raise general living standards but also to absorb the growing drift of rural folk to the cities, especially the Lima-Callao area.

The Belaunde government had "bought time." Its program for agrarian reform—in spite of the fact that its application was extremely limited—and its efforts in the field of community development had engendered a certain degree of hope among those who urgently wanted change in the rural areas. This was a major factor permitting the Belaunde government to suppress a concerted attempt to foment a guerrilla war in the Southern and central highland areas by pro-Castro and Trotskyite elements in 1965.

Certainly a military regime has no automatic ability to deal with these and all of the other problems which face Peru. It is still too early to know whether those who seized power did so with a program designed to come to grip with these issues, or whether the soldiers are willing to permit the ascension to power of civilian politicians who are committed to basic revolutionary change through political democracy. If the answer is "no" to both questions, sooner or later the leadership will be seized by those who propose to bring change by force and through totalitarianism, not democracy.

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JOHN FANDEL

LOCAL COLOR

When the bellhop
passed
behind the urn
of geraniums,
I could not see
them,
the color
of his coat.

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an exchange of views

STRIKING TEACHERS & LOCAL CONTROL

To the Editors: We were surprised and chagrined to read the report by Maurice Berube on the current school crisis in New York. Several points he makes are simply contrary to fact and ought to be corrected.

1. Speaking of the United Federation of Teachers' strike, Mr. Berube says:

"It was a bold gamble that stood the teachers' union the chance of making major contract gains in a non-bargaining year, while thwarting school decentralization. Technically, the union had no clearcut case of due process."

First of all, the only demand made regarding the contract was that it be upheld and maintained in a decentralized system. The one extra-contractual demand made was that all dismissals of tenured teachers be subject to outside impartial arbitration, and that was part and parcel of the major issue, which indeed *was* due process. Why did Mr. Berube neglect to mention the decision regarding the ten teachers which had been made by the distinguished Judge Francis Rivers? In a sweeping decision indicting the inept administration of the district, Judge Rivers completely exonerated all ten of the accused teachers.

Some of the teachers had been charged with "expressed opposition" to decentralization. Even if this were true, surely teachers in this day and age have a right to opinions and to the expression of them. But in fact that opposition was never established. Those who made the charges brought forth no witnesses and no evidence to substantiate them.

One teacher was accused of having no control over his class. The children, a letter from an assistant principal asserted, were observed to be throwing chairs around the classroom. But investigation revealed that the chairs and desks in that particular classroom on the date of the alleged observance of the incident were of the stationary sort, fastened to the floor. . . .

One could go on and on with a recitation of the Rivers' decision. But anyone can read it. Mr. Berube should. Mr. Berube certainly knows that the union had always fought the involuntary punitive transfers of teachers, and that, in fact, the arbitrary "termination of services"—as the governing board stated it in the identical letters sent to 19 people in the middle of a working day, without warning or reason—was completely unprecedented.

Certainly the Board of Education, the Mayor of New York, and the New York State Commissioner of Education agree that there was an issue of due process involved, for all have stated that the disputed teachers belong back in their jobs. Even the New York Civil Liberties Union said the Governing Board's action could not be condoned.

2. Mr. Berube states that the union won an "agency shop" as a result of the first strike. This is simply not true. The Board of Education offered the union an agency shop in exchange for the transfer of all of its teachers out of Ocean Hill-Brownsville. The UFT turned that "offer" down.

3. "After community activists bitterly protested the teachers' return, the UFT went back on strike and," says Mr. Berube, "frittered away its hard won gains." This is a rather simplistic statement of the event which triggered the second strike. On the day that the teachers returned, they entered their schools without difficulty. Only Sonny Carson, Chairman of Independent Brooklyn Core, and a few of his followers were on the steps of Junior High School 271, and they stepped aside at the request of the police. But Mr. McCoy and the Governing Board had laid careful plans. The principals made no attempts to assign teaching duties. They waited instead for a call, which came, from Mr. McCoy, summoning the returned teachers to an "orientation" session in the auditorium of I.S. 55. They were kept there for more than 2 hours, while Mr. Carson, members of Brooklyn Core, some governing board members, and a number of young adults filed into the room. They were then subjected to taunts, vilification, verbal abuse (especially the returning black teachers in the group) and threats upon their lives and the lives of the children. The lights in the windowless room were turned off and on while people screamed at them "You're going out of here in pine boxes." When they returned to their schools after that session, many of them were subjected to the same treatment again. The Board of Education did nothing. The Mayor did nothing. And so the union was forced to act again. No union decides to strike easily. The implication that accompanies the words "frittered away" is that what the union did was in some way whimsical. Faced with this kind of threat not only to the job security and dignity, but to the very lives of its members on the one hand, and the inaction of the Board of Education and Mayor Lindsay on the other hand, the 50,000 teachers of New York City had no other choice.

4. "While the rest of the schools were shut down, the ghetto schools in the three districts functioned smoothly for the first time." First, the district in Ocean Hill-Brownsville was fully staffed with scab teachers who had been hired over the summer to replace boycotting union teach-

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ers. Second, attendance in the district since the firing of the 19 had been and continues to be down to somewhere between ⅓ and ½ and so classes are unusually small, Third, on the first day of the second return, UFT teachers found more often than not their "buddy" teacher was floundering and anxious for help. The more experienced returning teachers began preparing lessons and classroom aids—until non-UFT teachers were called to a separate meeting with the principal. When they emerged they had stopped talking, stopped fraternizing, stopped asking for help. What does "running smoothly" mean? Schools reduced to half their pupil population because parents are filled with fear and mistrust? Teachers who toe the anti-union line despite their need and desire for advice from more experienced union teachers? Why is it that despite the fact that IS 201 hired its own staff of 80 teachers last September only 16 returned this September? Could it have something to do with the fact that teachers—teachers "chosen" by the community—are kept so tightly reined they may not dissent under community control? Could it have something to do with the fact that teachers in IS 201 and in the Two Bridges district who are committed to the project but supported the union and struck were "fired" by their local boards?

5. "How can black parents remove teachers who are detrimental to their children's well-being?" So far, none of the decentralization plans gave either this right or very much voice at all to parents. It is the UFT which came up with the only idea that would enable parents to have their complaints against teachers effectively heard. Last Spring our delegate assembly overwhelmingly endorsed the establishment of a "Teacher Review Board" similar to the Civilian Complaint Review Board which had been proposed for the Police Department and which the UFT also supported.

6. Mr. Berube completely mistakes what happened at last summer's AFT convention. It is true that David Selden's opponent was a black caucus candidate who was for, as he puts it, "strong school decentralization." But it is also true that the decentralization position the AFT adopted was carried *unanimously* by the convention after having been amended by Ed Simpkins, the leader of the opposition caucus and supported on the floor of the convention by Albert Shanker.

The actual language, which endorsed "effective community responsibility and involvement through elected representation in the operation of schools in the black, Puerto Rican and other minority communities . . ." was in fact written by Simpkins and supported by his caucus.

The UFT is not opposed to decentralization; the AFT is not split on this issue; and every teacher union in the country is solidly behind the teachers of New York in their present struggle for due process and job security.

SANDRA FELDMAN
Special Representative
United Federation of Teachers

REPLY

What has been at stake in the teacher strike? Nothing less than the future of public education in the nation's cities and race relations in New York City.

I am convinced that Albert Shanker and the United Federation of Teachers are intent on impairing both. Despite the casuistry of union spokesmen, the UFT *is* determined to put an end to the concept of community controlled schools. And the outcome of the strike will determine what happens in cities throughout the nation who normally follow the New York lead.

Mrs. Feldman, the UFT and its defenders, would have us believe otherwise. According to them, the strike is merely one of insuring due process for teachers. The UFT does not oppose decentralization, just "extremism" and "union-busting." The cry for community control, reactionary in thrust, echoes George Wallace's demand for local state control. In short, the UFT is saving the schools, preserving civil liberities and steering a moderate racial course.

This is newspeak. The due process issue is a ploy, designed to undermine what the UFT most fears: limiting its power, and transferring power to the public—and a black public at that.

The UFT is "for decentralization" in much the same fashion as the backlash Parents and Taxpayers said they were for integration a few years back. The union has ardently campaigned against strong decentralization plans, while "for decentralization," just as PAT opposed busing, school pairings and education parks, while "for integration." Only recently have school activists discarded the ambiguous term. They now speak of community control to signify the Bundy idea of public power over budget, curriculum and personnel. And make no mistake about it, the UFT is dead set against community control.

As I thought I made clear in my earlier piece, the union's due process argument developed as an afterthought. No, Mrs. Feldman, read your contract again; no clause provides for involuntary transfers. The UFT gained that in the strike through revising state by-laws. And UFT practice had never been to defend individual teachers on involuntary transfer. As a former UFT staff member I recall no such defenses (although the union opposed massive transfers of experienced teachers to ghetto schools, another racial matter); and in one instance where I interceded in behalf of an involuntarily transferred teacher I was told that nothing could be done.

The union case rests on establishing a clear-cut violation of due process. They claim that the contract was violated. Not true. They claim that the teachers were fired. Not true. The teachers did not lose their licenses or job rights, but were transferred for reassignment elsewhere.

And that was the standard operating procedure. The

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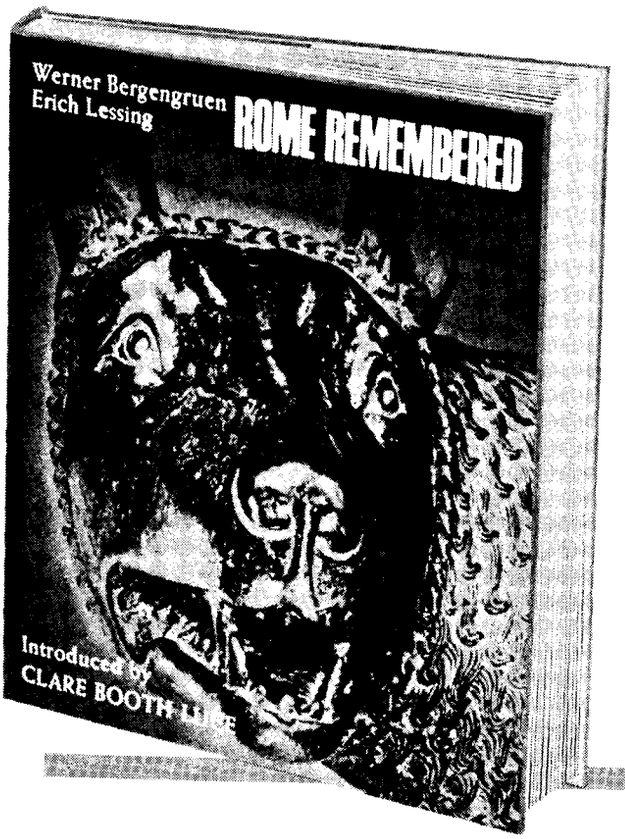

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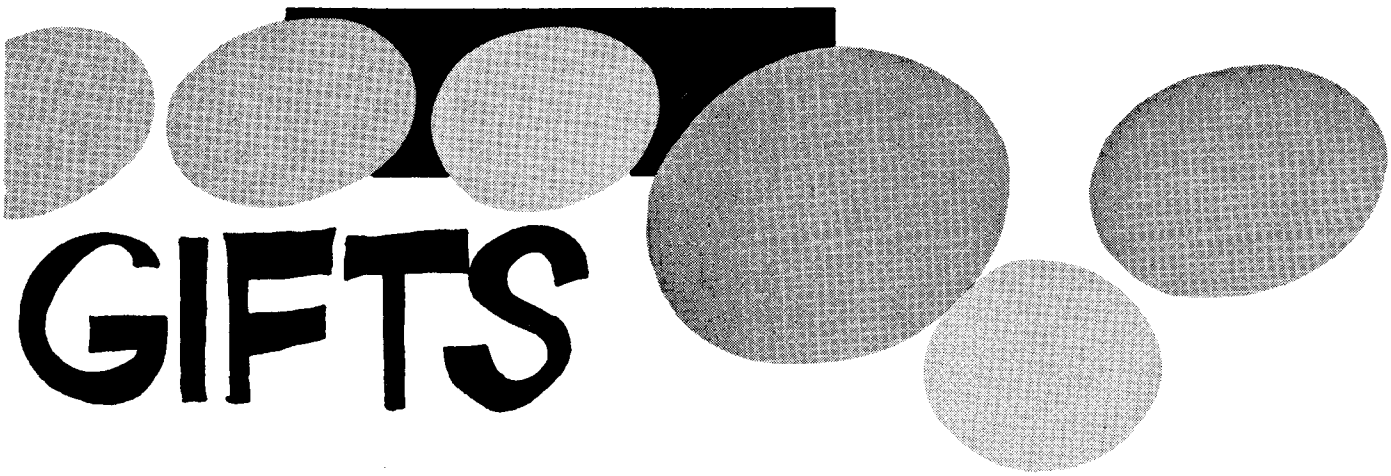

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Ocean Hill-Brownsville board did not do anything out of the ordinary. I wrote my piece before the New York Civil Liberties Union issued its report "condemning the UFT for using due process as a smokescreen to obscure its real goal," to "sabotage community control."

Both the NYCLU and Judge Rivers acknowledged that involuntary transfers were the normal procedure. Rivers: "Perhaps if the Unit Administrator had sent to the Superintendent of Schools a simple request to transfer the teachers, without assigning supporting charges, he (the Superintendent), may have been able to do so without a hearing by virtue of Article II 101.1 of the By-laws of the Board of Education." Precisely what Rhody McCoy, Ocean Hill-Brownsville administrator, was preparing to do until the UFT and the Superintendent requested hearings.

Does that procedure violate due process? I believe so. And I have written to that effect in these pages. So does the NYCLU. Until a predominantly black governing board used this ordinary procedure, however, the UFT had never challenged it. The NYCLU report is emphatic on that point: "Why then did the UFT make such a fuss in this case and insist on due process when it knew that due process was not required under existing procedures? The answer is clear: the UFT demanded due process because it wished to create the impression that the teachers had been fired and because it wished to discredit the Local Governing Board."

It is the familiar white man's tactic of changing the rules of the game when they no longer suit his purpose. As long as white educators transferred teachers, there was no complaint. But let a black governing board try, then, it's time to revise the rules.

Mrs. Feldman is correct in saying that the union did not gain an agency shop (point 2), although it was a bargaining issue. But, the idea for a teacher review board (point 5) came from the American Civil Liberties Union a year and half ago, and was opposed by Albert Shanker. The plan would siphon off some parental discontent but more far-reaching provisions would still have to be made in state education law.

From all accounts (such as Fred Hechinger of the *Times*, state and national educational leader), the demonstration school districts displayed an uncommonly enthusiastic educational climate (point 4). Last year the programs were hampered by teacher dissent and the inexperience of the governing boards. In Ocean Hill-Brownsville, at least a half dozen exciting educational programs have been started, including the only use of the Bereiter-Englemann method in the city and the teaching of Puerto Rican pupils to read first in Spanish.

Although Mrs. Feldman admits of the black caucus opposition in the AFT for strong school decentralization, she fudges over the divisions within the national union (point 6). The unanimous plank adopted at the convention was preceded by an intense racial caucus infight.

However Mrs. Feldman may wish it differently, racial tensions in the AFT exist. In recent conversations with black AFT leaders outside New York, they have privately condemned the strike as a "disaster" and the UFT's role in it. Bill Simons, the black president of the Washington Teachers' Union and an AFT Vice-President, told me, for public consumption, that the WTU "doesn't look upon community control as a threat, but as a sound approach to benefit children" and that they preferred to say that they "did something right in supporting community control than say that somebody did it wrong." I'm sorry, Mrs. Feldman; there is a difference of opinion in AFT councils.

Did any of the occurrences in Ocean Hill-Brownsville justify a strike? On the matter of involuntary transfers couldn't the union have initiated court action? And did they have to close the schools a third time for alleged browbeating, curses and threats made by other teachers in one school? Mr. Shanker and Mrs. Feldman would have us believe that an entire school system was struck to protect the safety of teachers although, as Jimmy Breslin reported, "when the supposed death threat was made, there were enough police inside the school to calm Chicago" and yet, "no threat was reported."

At this writing the UFT has rejected all peace formulas, including the Ocean Hill Governing Board's final

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concession to willingly readmit all teachers, rescinding their previous stand. It appears that Mr. Shanker hopes that a special session of the State Legislature, hostile to community control, will settle the matter finally in his favor.

He refuses to accept any proposal to end the strike save the dismissal of McCoy and the governing board. As Murray Kempton pointed out, it is cruel irony that the man who raised the issue of "firings" should request that others be "fired." I'm especially disturbed by the removal of a friend and former colleague, UFT Vice-President John O'Neill, from his paid staff position, through a reorganization, because he has consistently opposed the UFT's recent confrontations with black ghettos. John O'Neill many times helped stay the union leadership from rash actions. The assault by Shanker on O'Neill's character is reprehensible; the least that he deserved was due process. But Mrs. Feldman knows this as well as I.

Clearly the union is promoting racial strife. It has reprinted and distributed anti-semitic and anti-white literature throughout the city, (some of it a year old), written by warped individuals. Mr. Shanker refers to black opponents as "black gangsters," "Nazi types"; to moderates like Board President John Doar, formerly in charge of federal efforts to integrate in the South, as an "extremist"; and to Mayor John Lindsay as a "racist."

The UFT's actions have precipated an unimaginable racial polarization. Even blacks who once criticized the Ocean Hill-Brownsville Governing Board (excepting Bayard Rustin who moved from his uptown Harlem offices into UFT quarters) rallied to their support. As for whites, Shanker boasted that, "All of New York is against the blacks."

Who are the militants for community control that so worry the UFT? An old integrationist activist core, (Rev. Milton Galamison, Annie Stein, Rev. Herbert Oliver, Ellen Lurie, Preston Wilcox, to name a few) is joined with younger black and white activists. True, some black antisemites have latched onto community control but they are not representative and have been disowned.

Who supports the UFT? A few prominent social democrats and liberals like Michael Harrington, Jewish groups who are rightfully anxious over black anti-semitism, others who are plainly anxious about blacks, and that anti-semitic, anti-black white constituency (many Catholic) who supported PAT. Quite a coalition. Certainly the larger segment would most probably support local control in the white South, but not the urban black North. This is the audience Shanker addresses himself to, in a tone, Jimmy Breslin observes, that is but "an accent away from George Wallace."

There are not many alternatives to improve the schools. Community control constitutes the most relevant. Coleman, in his study, found that the most important factor in a black student's achievement was the extent to which he felt he had some control over his destiny. That feeling of powerlessness would, to a large extent, be dispelled under community-controlled schools. Furthermore, Greeley and Rossi, in their study of Catholic school achievement, inferred that Catholic students did well because of the security generated by the ghetto atmosphere of Catholic schools. In short, that is the black power thesis in educational terms.

Much of the educational debate revolves around the deep and abiding belief that children can learn, white and black, rich and poor. In recent years, Albert Shanker has privately and publicly questioned that belief.

He is not alone. Consider, for example, Bayard Rustin's statement: "Every year there has been a new gimmick (in New York schools). First it was buses; the next year it was the Allen plan. Now these are forgotten. The following year it was talk about education parks. Last year it was the More Effective Schools policy. This year it's decentralization. Next year it will be still another gimmick. The fundamental reasons educators have become involved in this gimmickry is that they do not seem to understand that unless there is a *master plan* to cover housing, jobs and health, every plan for the schools will fall on its face .No piecemeal strategy can work."

I can't believe that the Irish poor, the Jewish poor, or even my own French-Canadian poor, had to wait until better houses were built and more jobs created before they could learn in the schools. And, of course, no one questioned whether they were "educable."

Certainly, the black (and white) activists advocating community control do not take such a defeatist view. They hold that schools *can* make a difference and share educational psychologist Jerome Bruner's conviction: "We begin with the hypothesis that *any* subject can be taught *effectively* in some intellectually honest form to *any* child at *any* stage of development . . . No evidence exists to contradict it; considerable evidence is being amassed that supports it." (Emphasis added)

I concur. The tragedy is that the Shankers and the Rustins do not.

MAURICE R. BERUBE
Staff Associate
Institute for Community Studies
Queens College

P.S. Since I finished the above, the strike has ended. Black parents of Ocean Hill-Brownsville can regard the settlement as a negative "victory": The experiment in community control survived.

Essentially, the pact, forced on the experiment, maintains equilibrium. The union receives protection, so that "pending negotiation of a mutually satisfactory clause" involuntary transfers will be subject to the "grievance procedure including arbitration." Ocean Hill-Brownsville becomes a ward of the state, with a trustee to oversee operations. Rhody McCoy and the governing board, however, will be entitled to resume their positions. The

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UFT relented on its demand for a special legislative session after being blocked by Governor Rockefeller and pressured by city labor chiefs fearful of harsh legislative strike penalties. An appellate court ruling voiding appointment of principals from state lists furnished the save-face mechanism.

The strike solidified black support for community control. Bundy-plan strategists, once wary of the ambiguous experiments, now consider such confrontations the only means of changing the system. No matter what the legislature decides this winter, New York City schools promise to be strike-torn for some time. Black and Puerto Rican parents are in movement. M.R.B.

PINTER AT WORK

THE STAGE

On the front of the program for *Tea Party* and *The Basement* and in the newspaper ads, the word PINTER is given billboard prominence and slashed across it, like a sticker attached to a larger sign, are the words "World Premiere". It is as though, like a character in a Pinter play, the producers both know and do not know what they have on their hands. Harold Pinter is now an inescapable fact in contemporary drama, a happy one so far as I am concerned, and the production of any of his work, however minor, calls for home placarding heavy type. But "World Premiere?" For two old television plays? *Tea Party* was first seen on BBC in 1965; *The Basement* in 1967. This may be the first time the two plays have been done on stage, but it is not a good idea to over-sell some finger exercises to an audience who has been waiting since *The Homecoming* for big news from the Pinter front. The theatrical goings-on at the Eastside Playhouse are not an EVENT in the epochal sense. They are simply the presentation of two Pinter works written for another medium, carrying the scars of the transplant. They are absorbing, as Pinter always is, although one of them—*The Basement*—is little more than a trick. For the most part, they are well performed (badly performed Pinter—say, the road-company *The Homecoming*—is murderous) and extremely well directed by James Hammerstein, who had a struggle on his hands, translating non-theatrical effects into the vocabulary of the stage.

In an interview in the *New York Times* (Oct. 27, 1968), shortly after the plays opened, Pinter made two apparently contradictory statements. Taken together, however, they define the method, perhaps the nature of his work. "I guess I'm a reactionary, but I like charity," he says and then, later, in a different context, "I hope my plays mean something different to everyone who sees them. They should, because there is never one answer." The second quotation might imply a certain sloppiness,

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the "futzing around" that he did not care for in *Futz*, but it should not. The clarity that Pinter is talking about has to do with the dramatic image, the thing put on stage. His characters are never explained, but they are defined clearly by their words, their gestures, their dramatic situation. The interplay of character on character, of character on prop, of character on event creates tension, suspicion, anxiety, sometimes terror. The generation of these emotions is clear enough, but they simply refuse to rise up wearing explanatory labels. It is much easier—and more sensible—to talk about what happens in a Pinter play than about what it means. He creates events on stage which become theatrical experiences; they do not so much mean (in the sense of "stand for") something outside themselves as become analogies for events —say, recognizable power shifts—in one's own life.

Tea Party and *The Basement* are plainly Pinter, in that they manage to be at once enigmatic and precise. They are, however, very different from most of his other plays in the way they create their images. In earlier Pinter plays, the characters enter (*The Caretaker*) or less frequently are discovered in (*The Dumb Waiter*) an environment, in which they establish a sense of the things around them and begin to talk in an apparently aimless fashion, repetitively, discontinuously, disconnectedly. Out of fragments, they build a verbal pattern which, with being all that specific, makes clear that there is a struggle among the characters we see or between them and a potential intruder for control of the situation, the place, the room (as one of the early plays is called). The dramatic situation, the operative theatrical metaphor, is built slowly for an act or for a whole play (Davies vacillating between the brothers in *The Caretaker,* the family re-grouping around the woman in *Homecoming*). It becomes almost a growing thing that fills the fixed space of the stage. This method can be seen even in those early plays which were originally written for television—*A Slight Ache* and *The Collection*—although in the last case the multiple scenes, the phonebooth insets point toward *Tea Party* and *The Basement.* At some point in the early '60s, presumably as a result of his work in the movies, Pinter began to conceive of the television play as less a play, more a film. He began to work in very brief scenes, some no more than a few lines long, some completely wordless, doing their work with visual images (the published *The Basement* is called "a film script"). The impact of the two current plays, then, comes through the juxtaposition of a great many images rather than the slow growth of a single one. For me, this method, which works so well in film, is less effective on stage. What is lost is the connection between characters and audience. In *The Caretaker,* for instance, as Davies makes his convoluted way through an unfamiliar situation, allying himself now with Aston, now with Mick, all three of the characters create with the audience a very concrete sense of the actuality and unreliability of the room and the relationships. In *Tea Party* and *The Basement,* the scenes are necessarily more oblique because of their briefness, and the audience is asked to perceive and relate with one another discontinuous images that describe a relationship; this does not have the impact of watching and participating in one as it develops.

Tea Party and *The Basement,* being Pinter and being well done, are well worth seeing in their own right, but it is a measure of the distance between them and the best of his work that I found myself as often concentrating on Hammerstein's ingenuity as on the plays themselves.

GERALD WEALES

HOW FAR IS OUT?

THE SCREEN

This seems to be the season for far-out films; or maybe we're in for a cycle of these sexy-wacky movies (started with "Petulia") that say this is the way we behave but leave the audience wondering what the films are really getting at. The best of the current lot is Joseph Losey's "Secret Ceremony," which tells the story of an aging prostitute, whose daughter drowned several years ago, and a psychopathic rich girl, whose mother is dead. The roles are interestingly (though not too well) played by Elizabeth Taylor, as the tired tart who hates her work, and by Mia Farrow, as the unstable girl who sees Elizabeth on the bus one day, thinks she looks exactly like her dead mother, and takes her to her elegant Edwardian mansion to *be* her mother.

If ever a house took over one of the lead roles in a film, it is this handsome, opulent 1906 London mansion filled with art-nouveau furniture and bric-a-brac. Expensively furnished, the big house exudes past elegance and present decadence and is the perfect setting as Elizabeth, interested in escaping from her trade and settling down in luxury, and Mia, a lost waif looking for love, wander through the sometimes-sunny, more-often gloomy rooms. Intruding on this agreeable but not particularly healthy relationship is the girl's stepfather, played by Robert Mitchum, who is never quite sure what he's doing in this fantastic set-up. From then on the story becomes a battle between Elizabeth and Robert for possession of the girl.

Obviously "Secret Ceremony" is not to be accepted as realism, in spite of the very real house. The script by George Tabori, based on a short story by Marco Denevi, is the film's greatest weakness; the dialogue is often silly, sometimes unnecessarily vulgar, and occasionally incomplete as to what it's trying to clarify. But director Losey has directed his cast well (including Pamela Brown and Peggy Ashcroft as the girl's greedy aunts) and he has

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succeeded in making a very touching fable about a mother-daughter relationship that might have grown into something good if evil could be kept away. But perhaps this feeble-minded girl was doomed from the beginning. Perhaps she, as much as her stepfather, personifies evil. Mia Farrow plays her as if she were Rosemary's baby grown-up physically but warped mentally.

I'm not sure just what the other items on this week's far-out schedule are trying to say. "The Girl on a Motorcycle" tells the story of a bride (Marianne Faithful) who leaves her husband's bed, dons one of those slinky black-leather suits, mounts her motorcycle and heads from the French town where she lives to her lover (Alain Delon) in Heidelberg. During the course of the long, mad journey, a series of flashbacks are mixed with the girl's wild daydreams in such a way that one can't tell the present from the past from the dreams. Much more explicit, however, are the scenes with Marianne and Alain in bed. Equally explicit are the monologues recited by this girl whose only pleasures are in rebelling, racing her motorcycle and having sex. The strangest thing about this study of a nymphomaniac is that it should have been directed and photographed by Jack Cardiff who must have seen more in it than meets the eye. His views of France, Switzerland and Germany are incredibly beautiful. But why? Why, indeed, *this* "Girl on a Motorcycle"?

At times during the course of the English movie "Joanna," I was reminded of Richard Lester's "Petulia." Both films use flashbacks and flashforwards effectively and both tell the story of a zany, amoral girl whose kookie behavior is often quite amusing. The main difference is that Joanna, played by charming newcomer Genevieve Waite, finds herself in an aimless, amoral society of artists and idlers when she comes to London; and in no time she fits into the group that leads empty lives and jumps from bed to bed. Director Michael Sarne, who also wrote the script, succeeds in making these irresponsible young people funny from time to time—until the viewer stops to think. But the stopping times are very few as "Joanna" races along. Every now and then the film makes a point: All that the female has achieved by emancipation is the privilege of promiscuity. And the finale, when Joanna leaves London to have her baby after her handsome Negro lover (Calvin Lockhart) gets her pregnant, is rather touching—and almost realistic. Perhaps "Joanna" is trying to be a young people's "La Dolce Vita," but I doubt if young audiences will see more in it than a huge joke. Or perhaps they'll listen when Joanna says to the statue of Peter Pan, "Why don't you grow up?"

PHILIP T. HARTUNG

BOOKS

Sister Corita is a tomato

Corita: The Art of Sister Mary Corita Kent

Pilgrim Press, $20
($17.50, pre-Christmas)

PETER STEINFELS

A corita is to art as a shmoo is to nourishment. "They lays eggs at th' slightest excuse!! They also gives milk!! And, as fo' meat, broiled they makes th' finest steaks—fried, they come out the yummiest chicken. . . . and there are absolutely no bones!"

In short, prolific. The coritas have been at work for well over a decade now. The coritafication of the Catholic Church in America is well in hand. Just glance around. You are certain to spot a bright coritive plaything, or maybe even a smiling corita in person, coritabrating. (When several coritas get together, they con-coritabrate.) The Beatles have recorded their "Corita, Corita, Meter Maid"; and now Pilgrim Press has issued a coritakit: a volume of black-and-white photos of Sister Corita's work along with essays by Harvey Cox, Samuel A. Eisenstein and the artist herself; plus 30-some color reproductions of the famous serigraphs.

The characteristics of Sister Corita's art are well known: the blotches of color, the scribbled citations, the charging of brand names and advertising slogans with sacramental implications ("Enriched Bread," "Sunkist," "Humble research works wonders with oil"). One Sister Corita Christmas card announced, "He cared enough to send the very best!" In the mid-'50s, figures in the vein of children's drawings were yoked with the inscriptions (the themes were often specifically scriptural); then came bold color-patches and rough lettering; most recently the designs tend to be based on words alone, often in their printed forms. But printed or scribbled, the words race up and down, forward and backward, over and under one another, tumbling out in their rush to get the message across. The message, of course, is celebration, joy, God's surprising presence in the commonplace.

Sister Corita has admirers the way Lyndon Johnson has had enemies, in great numbers and with great passion; criticizing her venture is thus risky business. Who would want to do it except a spoilsport and a Grump? And if Coritaffirmation sometimes seems to rob Paul to pay Peale, opposing her spontaneity and joy with fashionable An-

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guish and Doubt can be merely another cliché. Just as General Bullmoose, or whoever it was who killed off the shmoos, had a vested interest in supply and demand, so I suppose does a *Commonweal* editor have a vested interest in murky complexities. But coritacide is not at all my inclination.

The Pilgrim Press presentation does nothing to quiet my doubts, however. In her essay, Sister Corita advances a notion of recent culture ("man tended in our recent past to exaggerate the role of the rational to the neglect of the intuitive"); a notion of artistic inspiration ("the artist notices from time to time new things—inventions, discoveries, attitudes, etc.—and so he is forced to rearrange his views"); a notion of the artistic personality ("maybe what distinguishes the artist . . . is un-nervousness . . . about change."). She writes of "Americans who affirmed the positive value of things" (Charles Schulz, Walt Whitman and John Dewey); sings the praises of *Time* and *Life;* and advises that "we should be listening to the most experimental (or avant-garde or whatever) music, seeing the newest plays and films, reading the latest poems and novels."

Even for a short essay, this is a caricature. The "intuitive revolt" hardly dates from yesterday and has probably been the dominant current of all twentieth-century art and culture, with some nefarious results along the way. Great artists of this age, as well as of past ones, have been reactionaries as often as not, nervous to an extreme about change, and negatively rather than positively inspired by inventions, discoveries, and new attitudes. If her essay is saved from being embarrassingly silly, it is because Sister Corita wrote it with an explicit purpose. It originally appeared in a volume on *The Changing Sister* and was apparently a plea for women religious to open their eyes and create "new wineskins" for old truths. Clearly Sister Corita was not writing history but ideology, in this case, the ideology of *aggiornamento.* Coritaism is like Black Power, pertinent to all of us, but still expressing the needs of a particular phase in the transformation

It's time for Christians to talk ...even to Communists

Quentin Lauer, an American Jesuit philosopher, already has—with Roger Garaudy, a leading French Marxist. And in *A Christian-Communist Dialogue* they shun cant and dogma to search seriously for areas of agreement. At the level of world-wide concern, they find common cause in the abolition of atomic warfare and famine. In the moral sphere, they are equally insistent on the right of each man to develop the initiative, responsibility and creativity that are his due.

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of a particular ghetto. It has its limits.

The limits can be seen in Sister Corita's uncritical enthusiasm for the world of advertising. The true artist, she declares, "would find it difficult to join the movement against billboards as blotters of natural beauty because he finds the billboards beautiful too." This outlook functions in Sister Corita's art as well as in her ideology: her use of advertising themes never has the satirical intent to be found in much of Pop Art. The compatibility of her style with the "liberal" advertising world has been demonstrated by the effectiveness with which her work (and her name) have been employed in a series of public-relations ads by Westinghouse, a corporation not long ago linked in the public mind with price-fixing. (The last Corita ad for Westinghouse was graced with a solemn and praiseworthy quotation from Macauley on the liberal virtue of "free discussion." She might try submitting an ad decorated with Adam Smith's words of wisdom: "People of the same trade seldom meet together but the conversation ends in a conspiracy against the public, or in some diversion to raise prices.")

I do not mean to be narrowly political. And anyway, as Harvey Cox informs us about the artist, "She's right in there as far as peace, and racial justice, and the crisis in the nation is concerned." The problem is elsewhere. Sister Corita asks us to make Christian parables out of the world's offerings, whether advertising or avant-garde films, which suggests the danger run by Catholic literary critics some years ago. Having emerged from the stage of condemning modern literature, they began "baptizing" it, finding the "good" in it, giving every writer a religious reading, and thereby missing, or deflecting, the reality which that literature revealed. Take mass advertising seriously—well and good. But systematically make Christian parables out of it, and you miss the reality, sometimes the awful reality, it exposes about our needs, our notions, our means of manipulation. You may even miss the fact that one reason advertising so readily suggests religious symbolism is that a goodly percentage of the ads are blasphemous to begin with, packaging and making commodities out of sacred things like life, death, sun, health, and love. (This transformation of everything into a commodity is the central insight of Marx's *Capital*, good reading when one can tear oneself away from "the latest poems and novels.") It is a fact that Sister Corita's art gently subverts this blasphemy, although it seems unaware of the crime, of the fact that the devilishly cruel as well as the Godly may be found in those glossy pages of *Life*.

America, Give me your tired, your hot, your thirsty, your weary, your parched, your worn-out. . . . Things go better with Coke.

Pardon me if this talk of advertising has submerged the basic problem: the predicament of "emerging" Catholicism, so often alert to the radical evils in our society and committed to struggling against them, but all the while cheery and enthused over the brave new world just outside the ghetto walls. The concrete actions, like Sister Corita's artwork itself, have usually been a cut above the accompanying ideology. But the weakness of this ideology is all the more cause for us not to put our critical faculties in the refrigerator.

Isn't that what Corita Banana used to come to say?

Some august friends reveal their reading

CRITICS' CHOICES FOR CHRISTMAS

ANSELM ATKINS

God the Creator: On the Transcendence and Presence of God. By Robert Neville. (University of Chicago Press, $8.50) A first book by a very young author: and the book of the decade in its field. Neville argues that there must be a creator of everything determinate if the problem of the one-and-the-many is to be solved. The speculation is highly argumentative, showing rather than telling. The style is businesslike, clear, polite, mature. An original proof for a transcendent-immanent God is not all Neville offers. In a middle part he elaborates a dialectical method. (From other essays it becomes clear that this platonic dialectic, resembling the "divided line" epistemology of the *Republic*, can be a useful, illuminating tool.) The last part grounds the speculative theory in religious experience. In this part Neville produces a whole string of insights into religion. Keep your eye on Neville.

The Birth of the Christian Religion and The Origins of the New Testament. By Alfred Loisy. (University Books, $10) These two books, written in the middle thirties, are the climax of Loisy's life of scholarship. Their prima facie merit is that they rest firmly on the mountain of research into Christian origins done in the preceding fifty years. Loisy's conclusions, as one might expect, do not give the traditional Catholic faith much of a boost. Is that why we do not take these books seriously? But can we avoid Loisy simply because he is *vitandus?* Or have our predecessors in the pre-Vatican II, pre-*Divino Afflante* Church perhaps already sufficiently re-explained all his interpretations and corrected all his data, according to the norms of the Biblical Commission? But is not Loisy's material worth our critical attention again in the present period? I do not find this volume indexed in the *Catholic Biblical Quarterly* or in *Theological Studies;* but Rosemary Ruether is very well acquainted with it. So

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this is where we are in the Church today. Interesting . . . the situation—and the book.

The Sacred Canopy: Elements of a Sociological Theory of Religion. By Peter Berger. (Doubleday, $4.95) A scientific, contemporary way of doing the Feuerbach thing. I can't get well into Feuerbach because of his tone, his philosophy, and his historical limitations. But this book will do just as well, for the central thesis is about the same, and Berger poses it sharply for theologians. Religious phenomena are constructions projected out of the needs of man's social "infrastructure" or base. Theology is one of the justifications or "legitimizations" of the world of meaning men build for themselves. Berger makes it clear in an appendix that it does not follow from his analysis that there is no perspective on reality "left over" after the sociological reduction, within which theologians might validly carry out their enterprise. But the enterprise must begin with full acknowledgement of the sociological genesis of religion and so work out of what actually is the case, rather than out of unexamined religious assumptions.

The Guns of August. By Barbara Tuchman. (Macmillan, $6.95) I may be a dove, but when I was a kid I played soldiers and made all kinds of war. I read this book last summer as sheer diversion and enjoyed every page of it—liked it better than many a novel. The author describes in distinguished, witty prose the first crucial month of World War I. The German mistake was to fail to put all available strength into the right wing of the assault, the sweep through the low countries—though German war theorists insisted on putting it there. The French mistake was to refuse to acknowledge the reality of the flanking movement (along with certain other realities, such as machine guns). The British counted for little. So much for the action. The main lesson, however, is chilling: the war had been fully anticipated and planned by both sides long years before it broke out; there were books about it; and yet no one prevented it from happening. And this is where we are in the world today.

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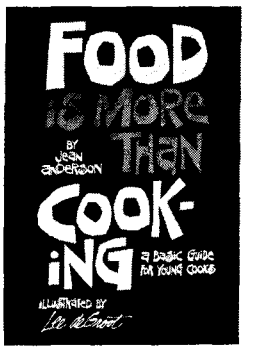

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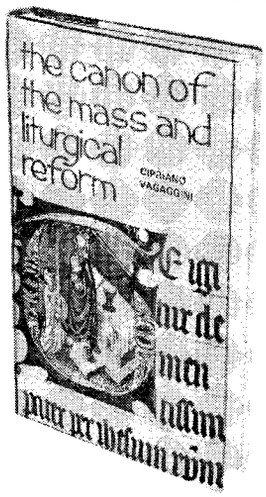

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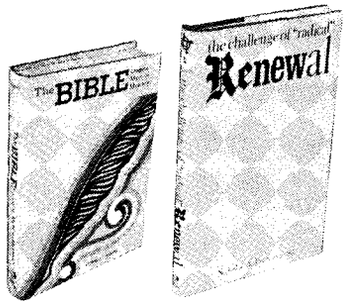

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IN CANADA PALM PUBLISHERS

Watt. By Samuel Beckett. (Grove Press, $2.45) I was going to put Thomas Pynchon's *V*. here but that would have been ridiculous since I don't understand *V*. It seems to me that there is never a final closure on the subject—if "V" *is* the subject. Maybe I don't know what the subject is; is it Death's Kingdom? Pynchon's later novel, *The Crying of Lot 49*, is better as a tight detective story, and equals *V*. in historical concreteness. But *V*. has more creative virtuosity, more sheer imaginative construction going. I am surprised more was not made of the relation (?) between the New York sewer network and the subterranean tunnels of Vheissu (see p. 181, Bantam edition). So I decided to list Beckett's comic philosophical anatomy (not novel) instead. You well remember what Beckett's Murphy did to de Lubac—well, imagine what his Watt could do to Teilhard de Chardin.

ROBERT McAFEE BROWN

Faith and Politics by Reinhold Niebuhr (Braziller, $6.50) is vintage Niebuhr of a high order. At first glance, the book appears to be simply a collection of fugitive essays. But the essays, notable when they first appeared, retain all of their initial immediacy and vigor. For mature reflection on the question, "How does theology impinge upon political analysis and decision?" this book is fully as important as Niebuhr's earlier ones. Some of the essays, furthermore, are quite recent and particularly timely. The master has not lost his touch.

Lyrical and Critical Essays by Albert Camus (Knopf, $6.95) is not one of Camus' most important works. But as a means of filling in certain gaps in an understanding of one of the great writers of our time it is invaluable. My own predilection for Camus is based on my conviction that he represents the really significant alternative to Christianity in our time, and that any attempt to have an honest faith today is possible only by ongoing dialogue with Camus' relentless honesty. And since we often imprison him as the stern moralist or the high priest of the absurdist cult, it is well to be reminded by these essays of the early Camus who loved the sun and the sea, and for whom creation was often beautiful, even if on other occasions he felt it "loathesome."

The Church by Hans Küng (Sheed and Ward, $6.95) is his most significant and enduring work thus far, which is saying a lot when one considers that in addition to the cluster of books Küng wrote before and during the Council, he has given us such substantial works as *Justification* and *Structures of the Church*. Nevertheless, *The Church* seems to me destined to become *the* work from which both Catholics and Protestants will begin new formulations of a doctrine of the church. I think we will go beyond what Küng says, in the direction of sociological analysis as well, but Küng's analysis, starting with the Biblical materials and then dealing carefully and critically and lovingly with the structure, dimensions and offices of the church, surely provides our base. If Küng is to be anathematized in Rome for this book, I would like to be his companion on the rack.

Night Flight to Hanoi by Daniel Berrigan (Macmillan, $4.95) is a different sort of book from the three above: it is smaller, more "ephemeral," and cheaper. And yet it may well stand (along with other writings of Father Berrigan) as the most important testament to the free Christian spirit in our times. It tells about his flight with Howard Zinn to secure the release of three American airmen. But it also includes, in addition to his "Letter from Three Jails" a terribly searing and ultimately healing Preface, describing why he felt obliged to pour napalm on draft board records. I begin to think that that act may stand as the quintessential Christian act of our era, for it points up the grotesque reversal of priorities to which our age has succumbed, that we brand a man as criminal who drops napalm on paper, and acclaim another man as hero who drops napalm on children. Father Berrigan ups the ante of protest for all of us, and yet withal, his book breathes humor and hope. A prophet who can smile as well as scowl is a grace indeed.

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ROBERT COLES

James Agee's *Collected Poems* have finally come back in print, lovingly gathered and edited and arranged by Robert Fitzgerald (Houghton Mifflin, $4.95). Years ago I tracked down a copy of Agee's *Permit Me Voyage,* and to this day I spend a lot of time with the poems in that book. Now we have all of them and a number of later poems in a book that has obviously been published with care and taste. In a way all Agee's writing was poetic, even the journalism he did. Certainly *Let Us Now Praise Famous Men* can be considered a long, tortured, beautiful, overwhelming prose-poem that has to be considered both an incredible success and a brave failure, by the author's own definition of his effort. In this volume of poems the young Agee predominates, the Agee who later would carry his sensitive, tempestuous, brilliant, moody, hungry, restless soul to Alabama—and Hollywood and New York and indeed all over the world. The poems smile and worry and ask questions and cry out in pain and horror and indignation and wry amusement. They were written by a man who never aged and, alas, died young. This year we lost two young leaders—Martin Luther King and Robert Kennedy—who shared, I believe, a lot with Agee, the poet: his kindness, his concern for the weak and the humiliated, his love for children and his respect for their rights and God-given dignity, his sense of awe and wonder and his sense of fair play. We need our Agees, and our Dr. Kings and Senator Kennedys. We still mourn them. It is good to have Agee's poems back among us—and it is good to see from time to time a picture of, mention of, Dr. King and Robert Kennedy.

Julian Mazor's *Washington and Baltimore* (Knopf, $4.95) shares with Agee's poems a certain kind of sensibility. Mazor is a gentle, kind and honorable man, and his stories unashamedly convey life's ironies and ambiguities. At a time when shrill, ideological rhetoric is everywhere, on the left and right alike, and deceit almost a way of life in many important circles (not only political ones, either), Mazor's stories come across almost as a jolt. Apparently it is still possible for a writer to shun himself, shun all sorts of tricks and stunts and ruses, work hard and delicately with his characters, and speak warmly, softly and suggestively.

Finally I would like to put in a few words for two books from my own profession: Erik Erikson's *Identity: Youth and Crisis* (Norton, $6.95) and Volume IV of *The Writings of Anna Freud* (International Universities Press, $12). Professor Erikson and Miss Freud are two literate, civilized and compassionate psychoanalysts whose manner of mind and style of writing are, alas, unusual. They are not dogmatic, not narrow-minded, not intolerant. They can tolerate the mysteries that will never leave us, and they can set down a straight, readable sentence without feeling nervous or "unscientific." They are brilliant thinkers, and first-rate human beings. It is first a relief, then a great

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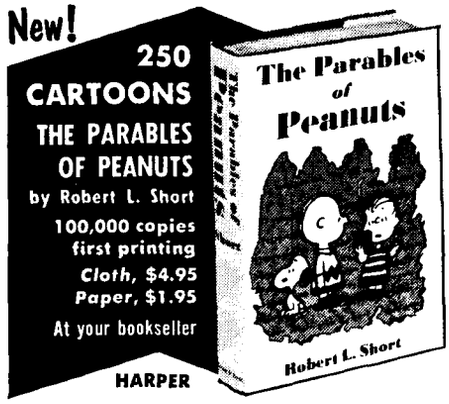

pleasure to have their new books around.

MICHAEL HARRINGTON

I spent a good part of the reading year doing preliminary research on a book which required me to immerse myself in the original documents, and scholarly analyses, of the origins of modern socialism in the nineteenth century. That hardly prepares me to make swinging suggestions for the general reader and I'll content myself with two items from that experience. The late G. D. H. Cole's *History of Socialist Thought* (in five volumes from St. Martin's Press, $59 complete) is an extraordinary survey and the first two volumes are particularly provocative. And a re-reading of George Lichtheim's *Marxism: An Historical and Critical Survey* (Praeger, $8.50) convinced me once again that the author is one of the most brilliant, trenchant writers in the area.

To return to somewhat less academic interests, I found the political discussions and autobiography in André Malraux's *Anti-Memoirs* (Holt, Rinehart, $8.95) fascinating. But even though I have long been a devotee of Malraux's aesthetic theories (I reviewed the *Voices of Silence* in *Commonweal* more years ago than I care to remember), I found the sections dealing with art less than satisfying. Malraux has a tendency to over-dramatize—he never lights a cigarette with a match when a hard, gem-like flame is available—and I found nothing very new, and more than a little pretentiousness, in his reflections on various museums. But when he is more mundane and personal, he is first-rate.

Peter Matthiessen's *At Play in the Fields of the Lord* (Random House, $5.95) is among the very best novels I have read in some years, and I suspect the author is well on his way to becoming a major American talent. What is most remarkable is that he has accomplished the feat as a brilliant craftsman of the more traditional forms rather than as a modernist innovator. (*At Play* has a sort of Conradian atmosphere.) I do not know how Norman Mailer's *Armies of the Night* (New American Library, $5.95) is classified, genres being in such flux thus days, but by any name it is brilliant and compelling, so much so that I am awed by the force of the writing even at those points when I disagree with the politics.

Finally, Leszek Kolakowski's *Toward a Marxist Humanism* (Grove Press, $5.50) treats many of the same themes that one excavates out of the socialist history of the German 1840's, but he does so in an utterly relevant, contemporary way. His essays were written primarily in response to Stalinist dogmatics, but their analyses of truth and moral responsibility bear on the issues which confront the Western Left as well as the radical and democratic freedom movement under Communism.

Next year I only hope that I can report on a book titled something like *How Peace Came to Vietnam*.

NAT HENTOFF

Protest: Pacifism & Politics. By James Finn. (Random House, $8.95) and *A Conflict of Loyalties: The Case for Selective Conscientious Objection*. Edited by James Finn. (Pegasus, $5) The first, based on a series of conversations with such diverse protesters as Daniel Berrigan and Bayard Rustin (and how wide a chasm is *there*), forced me to re-examine the roots and logic of my own politics and less-than-perfect pacifism.

The second, a collection of essays, also diverse, and for the most part persistently challenging, again helped prevent, I hope, rehearsed responses. I am in debt to Mr. Finn and his colleagues in these two undertakings because in a year of swollen rhetoric and more and more division, they actually engaged in hard, rigorous thinking. These books are not only useful in many ways for now but will, I expect, be regarded many years hence as among the more illuminating documents of these riven years.

The Armies of the Night: History as a Novel/The Novel as History. By Norman Mailer. (New American Library,

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$5.95) Another document, both complicatingly personal and yet also a catalyst to examine beyond comfort one's own ambiguities.

Soul on Ice. By Eldridge Cleaver. (McGraw-Hill, $5.95) and *Look Out, Whitey! Black Power's Gonna Get Your Mama!* By Julius Lester. (Dial Press, $3.95) The first, an odyssey of an extraordinarily searching—into self and society—black man. An authentic and quite unique radical humanist who is terribly vulnerable (both literally as to his life and spiritually as to the dynamics of his time).

The Lester book is not self-examination but a blunt, clear broadside. By my idiosyncratic criteria, it is an epiphany, broad and blunt as it is. (*Webster 3:* "a . . . manifestation or perception of the essential nature or meaning of something.")

Didn't read much fiction. Did continue with Beckett, and recommend LeRoi Jones' *Tales* (Grove Press, $4.50). There's more to a man, some men, than their newspaper clips.

And if I were asked which book of the year I wished everyone would read, my unreserved answer is Herbert Kohl's *36 Children* (New American Library, $5.00), a witness to perfectibility, a guide inside for teachers and us all.

RICHARD HORCHLER

The Academic Revolution. By Christopher Jencks and David Riesman. (Doubleday, $10.) Everyone wants to know what's happening in American higher education today—and, of course, what will happen tomorrow. Jencks and Riesman, like the rest of us, are not sure of tomorrow, but in this extremely comprehensive book they give a clear and documented account of what has happened in the historical development of our colleges and universities, with shrewd judgments on why and all kinds of data on how. One of the best things about their treatment is its tough-mindedness, even cynicism, on questions often confused by sloganizing and uncritical enthusiasm for one cause or another.

The Church. By Hans Küng. (Sheed & Ward, $6.95) Father Küng's latest work has been criticized by some for not being another kind of book, with consequential lack of appreciation for what it is, what it tries to do, and what it succeeds in doing. It is, I think, an extremely important contribution to Roman Catholic renewal precisely because it is firmly within the tradition of Catholic theological history and development. No theology of renewal which scants this tradition could possibly be persuasive to the "moderates" in the Church, much less to "conservatives," who are, like it or not, fixed in a mindset which must be acknowledged if one would communicate with them. This is not to say, moreover, that *The Church* is traditional or conventional in its positions. Küng's insistence that a consideration of ecclesiology begin with Scripture, and primarily the Gospels and St. Paul at that, is a notable departure from the fixation on "tradition," meaning usually that of the last

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century or so, which has dominated Catholic thought in this area. The exhaustive historical survey in the work is informed by the same conviction, and even its footnotes and fine print draw quite revolutionary conclusions from seemingly minor and ordinary points of fact. Küng's ecclesiology, with its restoration of Pauline charismatic emphasis alongside Petrine institutionalism is not so much argued as allowed to emerge inevitably from the Christian experience, and this is one of its greatest strengths.

On Not Leaving It To The Snake. By Harvey Cox. (Macmillan, $4.95) Harvey Cox, to his great credit, never stands still. Now that his "The Secular City" has become a classic, a theological landmark, and a popular best-seller all at once, he has begun to reformulate his positions, even unabashedly to change his mind. A number of these essays will be familiar to periodical readers, and often they seem to raise questions which are inadequately answered, even internally. The important thing is that they do raise questions, against *The Secular City* doctrine itself, as it were, and begin to move in new directions, notably that of a "theology of hope." *On Not Leaving It To The Snake* does not present a worked-out new position for Cox, but it shows his efforts to use eschatology, the vision of the Kingdom-become, as the nourishment for human determination of the Kingdom-becoming.

Theology of Revelation. By Gabriel Moran. (Herder and Herder, $4.95) This volume was published by Brother Moran a couple of years ago, and I list it here because I myself read and reread it with profit, and because it has just now become available in paper. Its merits are many: it provides careful historical background on the problems of revelation, an assimilation of modern Scriptural thought and scholarship, and rich speculation on theological attitudes toward revelation which are now still in process of development. Most remarkably, it is lively, even fascinating reading. If the "deposit of faith" and "the truth of revelation" have been static and constraining notions for Christians, especially Catholics, Moran corrects the error by emphasizing the continuation of the process of God's self-disclosure and doing this without polemic and without ignoring the difficulties.

EUGENE J. McCARTHY

Yeats—The Man and the Masks. By Richard Ellmann. (Dutton, $1.95, Paper) The best composite treatment of both the life and works of Yeats.

Collected Poems from 1924 to 1968. By George Seferis. (Princeton University Press, $10) I do not know how much the book suffers in translation, if it does, but certainly in English translation, the poetry of George Seferis has a universality of metaphor as well as pertinence to our own time.

André Gide. By George Painter. (Atheneum, $5) I found it interesting not just for what it said about Gide but as a kind of general reflection of the intellectual ferment during which Gide lived and wrote, with the great emphasis on individuality and personalism—all of which seem a little bit remote and separate from life today.

JOHN SIMON

Aside from being a most subtle and evocative writer, Cesare Pavese is a representative human being of our times. Buffeted between courageous rejection of fascism and the inevitability of living under it, torn between his subsequent uneasy allegiance to Communism and his love of America and American culture, as sufferingly involved with his sexual problems as with his great philosophical and stylistic hunger, implacably analytical yet fastidiously opposed to Freudian schematism, Pavese is modern man to a fault, and the modern writer to his superb though self-devouring triumph. In *The Selected Works of Cesare Pavese* (Farrar, Straus & Giroux, $5.95), this most important Italian novelist and story-teller, beside whom Moravia shrinks to nothingness, finally gets the translator he deserves in R. W. Flint.

The Pasha's Concubine and Other

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Tales (Knopf, $6.95) presents the Yugoslav Nobel Prize-winner Ivo Andrić not only at his best but also at his most accessible. Even more than the novel, the short story or novella allows Andrić to combine his gift for creating a great variety of bizarre yet universal characters with his ability to make a single macabre or ludicrous incident lay bare ultimate ontological problems. Joseph Hitrec's translation is literate (though not quite so faithful to the text as I would wish it) and the translator has culled the stories from Andrić's copious output with discrimination. Wisely, he has arranged them in historical order, so that centuries of Balkan tribulation are revealed in enlightening conspectus.

Erich Kahler's *The Disintegration of Form in the Arts* (Braziller, $5) strikes me as a pioneer work of the utmost importance. In these three lectures, Dr. Kahler puts into cogent focus the diffuse fears of those of us who abominate the current assault on humanistic values in the name of spurious new arts and alleged new sensibilities. The author analyzes the significance of form for the various arts, and traces the steps by which formlessness has encroached and trampled on it ever more destructively. The subject may be the most important one today for anyone concerned with the future of the arts; and though, of course, we cannot expect the author (or anybody else) to come up with easy solutions, he manfully makes us aware of the magnitude of the predicament.

I recommend Jerzy Kosinski's *Steps* (Random House, $4.95) in a very limited and particular sense: it is an extremely cleverly constructed and artfully written book, and it is uncompromisingly immoral. These are not lyrical flowers of evil nor pornographic mudbaths of naughtiness; Kosinski has written an upside-down *Bildungsroman:* the protagonist's sardonic and systematic self-schooling in sexual, political, existential ruthlessness. There is no inverse sentimentality here, no titillation or reveling. Just matter-of-fact, pared-to-the-bone cruelty. The implication is clear: the world deserves—and asks—for nothing better. Like me, you may disagree with the author's view, but it is one we must face. His protagonist may be that very progeny of ours we must, at all cost, prevent from slouching towards Bethlehem.

CRITICS

FATHER ANSELM ATKINS, O.C.S.O., *contributes to various journals, including* Cross Currents *and* Continuum.

ROBERT MCAFEE BROWN *is Professor of Religion at Stanford University.*

ROBERT COLES, *a contributing editor of* The New Republic, *wrote* Children of Crisis *(Little, Brown), a notable study of the effects of racial strife on children.*

MICHAEL HARRINGTON *is the author of several books including* Toward a Democratic Left *(Macmillan).*

NAT HENTOFF *is the author of* Our Children Are Dying *and, most recently,* I'm Really Dragged But Nothing Gets Me Down *(Simon & Schuster).*

RICHARD HORCHLER *is Associate Dean of Administration at York College of the City University of New York.*

THE HONORABLE EUGENE J. MCCARTHY, *a longtime contributor to* Commonweal, *recently ran for President of the United States.*

JOHN SIMON, *drama critic for* New York Magazine, *is the author of* Private Screenings *and co-editor of* Film 67/68 *(Simon & Schuster).*

CORRESPONDENCE

(Continued from page 331)

same power. Such an approach might not lend itself to perfect scientific accuracy, but it makes a lot more sense to a lot more people—and isn't this what we are after?

(REV.) RONALD POPIVCHAK

Celina, Ohio

To the Editors: Bishop Simons ["Is the Pope Infallible?" Oct. 18] has brought his seminary apologetics course to its logical conclusion. Well-intentioned, to be sure, was that apologetics that developed during the 18th, 19th and right into the 20th century and which was common in Catholic seminaries. It was an attempt to give a rational basis to our

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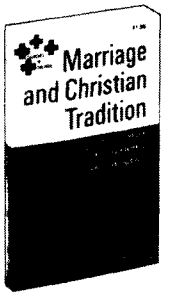

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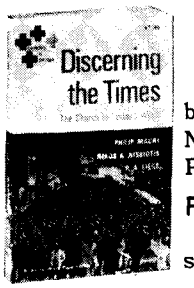

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faith against the rationalist attack. That it failed is the consensus of Catholic apologists today.

This apologetics presented the act of faith as the conclusion to the syllogism: God is truthful; God revealed this doctrine; therefore I believe this doctrine. But it brought no one to the act of faith. The reason for the failure of this apologetics is that the act of faith depends on a personal decision. Such a decision is not merely, nor even primarily, an intelligible analysis and inference. In other words, the act of faith is not merely intellectual, but existential. This is true even of human faith and most certainly of divine faith.

Bishop Simons' article is firmly within the context of this reational apologetics. As he sees it, necessary and sufficient for believing any given doctrine is to establish the historical fact of its being revealed. The Bishop clearly states his position: "It is evident therefore that the primary, truly fundamental, problem is not infallibility but the trustworthiness of the New Testament books," taken as historical documents. One might lift such or an equivalent statement from any seminary apologetics textbook of the last generation. . . .

Contemporary theology in general would agree with H. R. Mackintosh that "the insight of faith is something else than historical perception." Christian faith is indeed based on God's self-revelation *in* history, but God's self-revelation is not *of* history. Thus Christ, the revealer of God, is in history but he is not of history and for that very reason his being in history at all is a divine marvel. This divine sign is not apprehended by rational inference alone, but dependently on personal decision.

Paul Tillich makes the same point in his own way: "Historical revelation is not revelation *in* history but *through* history. Since man is essentially historical, every revelation, even if it is mediated through a rock or a tree, occurs *in* history. But history itself is revelatory only if a special event or a series of events is experienced ecstatically as miracle."

The question Bishop Simons raises, the infallibility of the Church or of the Pope, is not an historical question—it is a faith question. And the faith question depends more on "Do I *want* to believe the infallibility? than it does on "What is the historical evidence for the revelation of infallibility?" I do not minimize the apologetic value of presenting the historical evidence, but with it, I am not going to bring anyone to believe the infallibility; without it, I am not going to believe any less in the infallibility. . . .

(REV.) MARK DORENKEMPER

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Holy Spirit

Berryville, Va.

To the Editors: May I make a suggestion which will give even greater value to subsequent *Commonweal Papers?* The first, *God,* and the third, *Holy Spirit*, unlike the second, *Jesus*, have no list of recommended readings by the authors of the various articles; such a bibliography can add considerably to the value of the *Papers*. . . . In one instance, such a reference would give a markedly heightened impact to the theme of an author: I instance Father Kilian McDonnell's brief reference (page 201) in *Holy Spirit* to Lapsley and Simpson (1964). The two-part study of these specialists from the Princeton Theological Seminary has never received the notice it merits on the subject of Tongues. . . . The results of their research can be found in the periodical *Pastoral Psychology,* for September 1964. . . .

In the same volume is another source of information for those who have a pastoral concern in what pertains to the Gift of Tongues: in 1963 the Episcopal Diocese of California drew up a commission consisting of a theologian, a New Testament scholar, two psychiatrists, a priest-anthropologist, one of whom has completed work in the field of parapsychology, two parish priests of whom one is said to speak in Tongues, and two Episcopal canons. Part of their findings were read in a pastoral letter in all Episcopal churches of that diocese . . . by order of the then-Ordinary James A. Pike. A close study of this pastoral letter in conjunction with the pastoral difficulties spoken of by St. Paul in *I Corinthians* can be instructive for those with pastoral responsibilities. Reading the two against the background of the chapter on the Corinthian church in Ronald Knox's *Enthusiasm* can place the subject in a broader context.

(REV.) MALACHY MARRION

Collegeville, Minn.

To the Editors: I wish to congratulate you on the Holy Spirit issue [Nov. 8] and also for the way in which your editors handled my own contribution which was too long. In the process of shortening the article some errors were made.

In my manuscript I wrote "Tongues is clearly not immaterial to the Pentecostal ethos" which appears on page 199 as "Tongues is clearly not innate to the Pentecostal ethos," which is the opposite of what I wanted to say. On page 200 we read: "Some Pentecostal converts who thought themselves so transformed by the experience have declared that they were no longer capable of sinning; most were proved wrong."

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This would seem to indicate that some were in fact rendered sinless by the Pentecostal experience, which position I reject. The sentence should end, ". . . have declared that they were no longer capable of sinning only to be proven wrong by subsequent history."

On page 201 we read "Proceeding exegetically from the biblical component of his (Oral Roberts') subculture one would have to have very serious reservations about his claims." It is not the claims of Oral Roberts (which is a different problem) but elements in his style of ministry which are questioned here. He is properly modest in the matter of claims. The sentence should end ". . . have very serious reservations about elements in his style of ministry."

Finally one would hope that for Americans interpreting the Bible is still socially acceptable behavior. The sentence on page 203 reading "Obviously for the vast majority of Americans, and others too, speaking in tongues, prophesying, and interpreting the Bible are not socially acceptable ways of behaving" should end ". . . and interpreting tongues are not socially acceptable ways of behaving." I would also like to make it clear that I am not a Pentecostal, and do not speak in tongues. My interest is as a researcher and theologian.

(REV.) KILIAN MC DONNELL, O.S.B.

Tulsa, Okla.

To the Editors: Seldom does Oral Roberts receive favorable, much less well-informed, treatment in the media. Needless to say, I was flabbergasted as I thumbed through this week's *Commonweal* [Nov. 8] to find Father McDonnell's article on the "Holy Spirit and Pentecostalism." To affirm, as he does, diversity of practice and theological opinion within the context of concerned faith is a rarity.

WAYNE A. ROBINSON
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Not Only Catholics

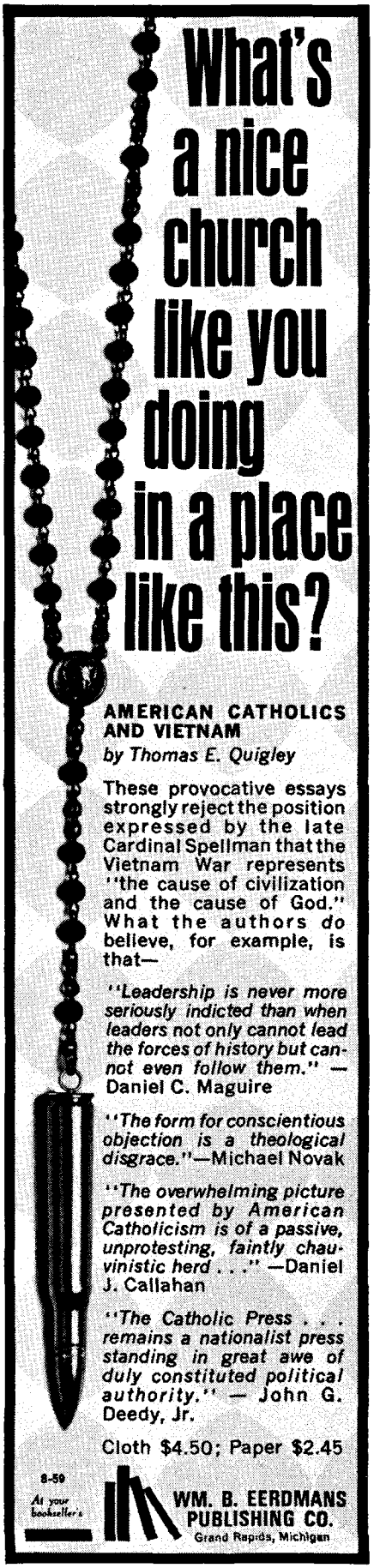
Dublin

To the Editors: My failure to make one particular point about the civil rights demonstration in Londonderry with sufficient clarity may have been responsible for the slightly misleading headline given to my article [Nov. 1]. The point was that although Catholics are those most obviously affected by the lack of civil rights in Northern Ireland, the campaign to win civil rights for them increasingly includes people of all Christian denominations and of none. This was as true of the Derry march as it was of the Belfast students' demonstration. The caption "Catholics in the Streets," therefore, while essentially accurate, tends to conceal the fact that they weren't the only Christians there. This, in fact, is one of the most heartening signs that the old sectarian mold in which Northern Ireland politics were cast is being cracked. JOHN HORGAN

Truth Through Overstatement

Hamilton, Ontario

To the Editors: Almost without exception the analyses of the papal stand on birth control proceed from the assumption that the Holy See and Pope Paul in particular are engaged in stupid blundering. To wait several years after his commission had recommended a change in the traditional teaching, during which time the recommendations are widely published, accepted and put into practice and then to issue an encyclical which ignores his commission, presents an outdated and widely rejected argument in favor of the old position while demanding absolute obedience to it is almost universally taken by interpreters of the church today as evidence of ineptness, poor timing etc., etc. A possible exception is the comment of Archbishop Thomas Roberts, S.J., "In my long experience of life, I have found that the truth always comes out best by an overstatement by the other side. This is what has happened now. A storm has broken out, and it will grow." Since no more of his comments were published, I do not know whether Bishop Roberts went on to say that he believes this storm was purposely and skillfully generated by the Vatican itself, but if we are to reject the stupidity assumption, such a conclusion would seem to be obligatory. FRANKLIN HENRY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